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COMMUNICATIONS.

For the Western Recorder.

SALVATION EASY.

Mr. Editor—It is written, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Thus God himself has made salvation easy, and has brought the terms of salvation down to the most feeble capacity; has bro't them as low as it was possible to bring them. Any thing less would make religion nothing, and salvation a thing not worth having, or rather no salvation at all; for without believing the truth, no person can be honest in embracing it; and while dishonest, he is not saved from sin, and cannot be. It is equally true, that he who is not saved from sin cannot be saved from sorrow; for the fact that *there is no peace to the wicked*, is recognised both by God and the world. It is written in the scriptures, and on the very face of society.

Perhaps it will be said, to make our faith complete, we must love the truth contained in the text. Very well. It is as easy to love this truth as any other; and we ought to love all the truths of God. It is as easy to love truth as falsehood; and he that does not love the truth, and is not willing to abide by the truth, is so far from being upright, so far from exercising what is called common honesty, that he is an enemy to truth, and hates it. This is a dictate of plain common sense, and is equally true in things spiritual and temporal.

"If thou shalt confess with thy mouth the Lord Jesus." To confess Jesus Christ with the mouth, is to own or acknowledge him before the world. It is merely to own the truth willingly; it is nothing more than honestly to acknowledge a simple fact, just as men do acknowledge a thousand other facts. You are just as capable of acknowledging or owning Jesus Christ before the world, as of owning a friend or brother. It is as easy to own Jesus, as to own your friend or brother; and this is true of all who have the means of knowing that Jesus is the Saviour.

"And shalt believe in thine heart, (affections or feelings), that God hath raised him from the dead." To believe that God raised Jesus from the dead, is to believe the testimony of God; for God declares, both by his word and works, that he did raise Jesus from the dead. This testimony of God is to be believed or received, just as we receive the testimony of men, in many cases. We receive their testimony, and act upon the strength of it, or upon the confidence which we have in the truth of what they say.

For instance, a business man, of common honesty, but no religion, says to his neighbour, I will pay you ten dollars to-morrow. On the strength of that testimony or promise his neighbour acts, feeling that his neighbour's word is true; not doubting but he shall receive the money at the time appointed. To receive the word of God in this manner, is to exercise faith in him, and in his word. It is as easy to do this, as to confide in the word of man; as easy to believe God, as to believe a sinner.

There are some men whose honesty we doubt. We are careful how we take their word. Now if we do not as readily receive the word of God, and believe it, as we believe an honest neighbour, we treat him as we do a dishonest neighbour; and do not put so much confidence in him as we do in many impenitent sinners, who practice what is called "common honesty."

God says, "Confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, and thou shalt be saved." Why not take it for granted that it is just so? Why not simply believe this fact, and trust God to save the soul? We rest upon the word of a man, that he will help us thus and so. Let us trust in Jesus Christ just so, and that will be faith in Christ, the faith that saves the soul. Let us trust God as we do a neighbour, and that will be faith in God, to all intents and purposes.

Now, why do not sinners thus believe the word of God, and thus trust in Christ? Why do not sinners, who are serious, and enquiring the way of life, thus trust in Christ? In many cases, at least, it is doubtless because they do not believe that faith and salvation are so perfectly simple, plain, and easy.—They do not believe that God is so true and upright, that he will save *them*, if they should believe the fact that he raised Jesus from the dead. But if they will not believe, because the way is so plain and easy, how just that God should put them into hell, with others that have done as they do. What else can he do with them? But—

Mr. Editor—Are Christians free from guilt, in this respect? Do they not treat Jesus and the Father much as sinners do?—Jesus says, "All things, whatsoever, ye shall ask in prayer, believing, ye shall receive." Only believe me; simply believe that I speak the truth. Just take me at my word. Then ask what you will, and you shall have it.—My word for it, that it shall be done. This is all perfectly plain and simple; as much so as our daily commerce with mankind. But who believes it? Who so believes it as to reduce it to practice? Who acts on the strength of this testimony? Who prays, and expects to receive just what he asks? Who confides as much in God as in man? Who uses God as well as he uses his neighbour? Who habitually confides as much in God, in Jesus Christ, and in his word, as your mercantile men confide in one another? Few indeed, if any.

If our ministers and churches had, habitually, as much confidence in the testimony of Jesus Christ, as they have in the word of men, the world would soon tremble; a world would soon be converted. If they had faith like a grain of mustard seed, nothing would be impossible to them; and the word of Jesus for it. Indeed, it sometimes seems to me that we have lived more like Atheists, than like Christians. Sinners believe that if they use the proper means, they shall obtain the fruits of the earth, or by using the means, obtain property in some other way. Had we half as much faith in God, as sinners have in themselves, and in the use of means, wonders would soon be performed. We should ask, and receive, and our joy would be full; and the word of Jesus for it.

Your's, PHILO.

For the Western Recorder.

HOW TO GLORIFY GOD.

Mr. Editor—It is written, "God, who created all things by Jesus Christ, to the intent, that now, unto the principalities and powers in heavenly places, might be known, by the church, the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord."

First: God eternally purposed, in Jesus Christ, or through Jesus Christ, to make known his manifold wisdom; that is, his ever unfolding wisdom, to the principalities and powers, in heavenly places; to cherubim and seraphim, and every grade of creatures in the world above.

Second: He purposed, eternally purposed, to do this "by the church." The church in heaven consist, and will always consist, of people of the race of Adam, who have been redeemed from sin, guilt, condemnation, and the wrath to come, by Jesus Christ; who offered himself to God, "through the eternal Spirit;" whose "soul" was made "an offering for sin," for this very purpose, or to this one "intent." Consequently, "the manifold wisdom of God," which he will eternally make "known by the church," is the wisdom which will be manifested in their salvation by Jesus Christ, the salvation of the church. To make this perfectly plain: God, according to his eternal purpose, will complete the church in heaven, and there maintain it, and make it grow, and rise, and flourish, in eternal blessedness and glory; that the principalities and powers may look on the church forever; and forever see the wisdom of God, in the salvation of the church by Jesus Christ, unfolding. These are the things into which the "angels desire to look."

Third: "God created all things, by Jesus Christ, to (this) intent;" that he might manifest his wisdom "by the church," by the salvation of the souls and bodies of the church, through Jesus Christ. To this intent, or for this one purpose, God made *all things*—all worlds, and their inhabitants. To this intent, God made heaven, earth, and hell, and all that dwell in them. To show his wisdom in the salvation of men, by Jesus Christ, he made sun, moon, and stars, and all the wide universe; yes, the whole creation of God. To show his wisdom in the salvation of men, all the creation of God was framed, put in motion, and filled with light and life. To this intent, for this single purpose, every particle of matter, every drop of water, every animalcule, every insect, every creeping thing, every fish, beast, bird, and every man, and every angel, elect or non-elect, all, *all*, were brought into being.

This would seem to show, that God cares more for men, poor, wicked, dying men, than for all his other works and creatures put together; for he made all things else, that he might make known his wisdom in saving them. This single purpose seems to have filled the eternal mind and heart, and employed the eternal hand. All other revealed purposes of God seem to be mere branches of this grand purpose. All other works of God, so far as is revealed, are the mere machinery or means by which to execute this grand purpose. And what is the consequence? It is this: God glorifies himself directly in the salvation of men by Jesus Christ, and will always do the same.

How will the wisdom of God appear forever, in his works of creation and providence? It will appear thus: God will show, and be for ever showing, how wisely he adapted the means to the end. He will cause the inhabitants of the world above, to see how the several parts of creation did bear, directly or indirectly, on this one grand point, the salvation of men, and his brightest glory in their salvation. He will cause them to see clearly, and more clearly still, forever, with what godlike skill, and power, and goodness, he governed the whole system, so as to make every part, and every *movement*, to bear upon and illustrate and promote this single point—the exhibition of his boundless wisdom, in the salvation of men by Jesus Christ.

As God made all things to this *intent*, it follows, that but for this intent, he never would have made them. This shows that God regards his glory in the salvation of men, above, or more than *all* his other works.—The death of Jesus Christ confirms this declaration, and stamps it with endless and indubitable certainty. The greatest work that God ever did, was to "lay down his life for us." The greatest gift that he ever bestowed, was the gift of "his Son, to be the propitiation for our sins." This shews forever, what God regards most highly, and where his greatest interest lies, and by what means it can be best promoted. This is the joy for which Jesus "endured the cross, despising the shame, and is set down at the right hand of the throne of God."

As this is the way in which God glorifies himself, directly, it follows that the only way in which we can directly glorify him, is to engage as humble instruments in the same work, the salvation of men. This is the great work in which God is always engaged; and if we do not engage in the same work, and labour for the same reason, object, *end*, we are not co-workers with him, are not promoting his glory, and are not promoting the interest and glory of his kingdom.

The salvation of men is the great work in which God is here engaged. All his other works, so far at least as our world and its dependences and results are concerned, is done to promote this, or to complete it; and if we are not employed in the same work, we are not gathering with him; and Jesus has said, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." If, then, we are not labouring to save souls, the great work in which Jesus died, and in which God is always employed, we are not for him, but against him; we are not gathering with him, but are scattering abroad; are doing the work of Satan, and not the work of God.

These things being so, we are bound to labour continually for the salvation of men. For this reason, and to this intent, ministers should preach, and pray, and labour, and die. To this intent, Christians should watch, and pray, and live, and work, and die. To this intent, that God may be glorified in the salvation of souls, the merchant should engage in trade, the mechanic should labour in his shop, the husbandman should cultivate his lands, the physician should practice the healing art, the attorney should plead at the bar, the judge should sit upon his bench, and the chief magistrate should fill the chair of state. This is the reason why we should seek, and strive, and pray, for our own salvation; that is, that God may be glorified by it. He that seeks his own salvation, forgetting this great end, does not glorify God; and he who does not seek the salvation of men, for this great end, does not truly seek their salvation at all, and does not glorify God.

TIMON.

From the London Congregational Magazine.

ENGLISH, SCOTTISH AND AMERICAN PULPIT.

To a certain extent it may be presumed that the pulpit of any country is adapted to the people of that country. It is not to be expected that any class of preachers will attract to their churches, or attach to their ministry, any considerable number of hearers, unless, in the style of their discourses, they consult the capacity, the information, and the habits of those whom they address. How far, however, the minister of Christ is at liberty to consult the *taste* and *predilections* of his *hearers*, and how far he is at liberty to consult *his own*, are questions deeply interesting to the conscience of "the man of God," whose object is to "win souls," by "converting the sinner from the error of his way," and to "build up the believers on the most holy faith."

A certain degree of *individuality* of character, approaching some times, or even amounting to originality, may not only be expected but desired among the ministers of the gospel. The mind of every man who thinks deeply, and who thinks vigourously, becomes a kind of mould, which gives its own cast of character to all the materials submitted to its intellectual processes. All that the christian church can desire is, that these processes should be under the controlling guidance of a supreme desire to glorify God, and to do good by the simple and energetic announcement and enforcement of "the truth in Christ."

But is there not a *nationality* as well as an individuality in the preaching of the present day? Is there not a characteristic difference, for example, between the prevailing style and strain of evangelical preaching in Scotland, and the prevailing style and strain of evangelical preaching in England?

In endeavouring to trace the character of that diversity, perhaps it would not be incorrect or inexpedient to hazard the assertion, that the Scottish pulpit aims, for the most part, at *instruction*, and the English pulpit aims, for the most part, at *impression*. The preaching in the north is decidedly more intellectual than in the south. There is more of reasoning, there is more of criticism, there is more of systematic theology, there is more of polemical acumen. This may arise, in part, from the greater aptitude of the people to understand, and to appreciate elaborate and argumentative discussions. Education being more generally diffused, and biblical knowledge being conveyed, with catechetical assiduity, to the opening mind, the mass of the people are better prepared than in England for erudite discourses.

But, even when this is conceded, may it not still be asked, Is this the kind of preaching best adapted to the great ends of the christian ministry? Is this method of constructing sermons calculated to be the most efficient? Does it make the nearest approach to the apostolical model? Has it sufficiently the character of christian simplicity? Does it consult, as it ought, human nature as a whole? Does it keep in mind sufficiently, that man has a conscience and a heart; that man is not all intellect; that much remains to be done, even after there has been extorted from the understanding a reluctant assent to the truth which has been ably argued out; that the *conscience* is the most vulnerable part of man's moral nature, and that this should especially be the point of attack? Is not too much of importance often attached to mere argumentation, without any searching or direct appeal to the conscience or the heart? In aiming to be intellectual, are not too many preachers abstruse and metaphysical; and do they not carry with them into the pulpit too many reminiscences of the logical and the ethical classes, in which their intellect had been disciplined, and their mental habits originated, during their academic career? Is it not, also, too often forgotten, that the truth which saves the soul, comes to us in the simple form of a divine testimony; and that it is to be received in every point, not because we can deduce it from certain first principles and axiomatical truths, by a process of conclusive argumentation, but because it is a part of the record of inspiration, conveyed to us by divine authority, and demanding, in the name of "the faithful and true Witness," a submission and cordial reception?

In many of the points to which reference has now been made, it must be acknowledged, that the majority of English preachers are less in need of counsel or caution than the Scottish. In general, they appear to be in little danger of being too intellectual, too didactic, or too critical. Perhaps they are more in danger of being too declamatory. A great proportion of their hearers, it is apprehended, are much more eager for impression than instruction. There prevails too great an appetite for excitement. It is not sufficiently kept in mind, that legitimate, and holy, and beneficial excitement, can only be the result of the influence of divine truth, operating first on the understanding, and then on the heart, through the power of the Holy Spirit. It is not sufficiently considered, that a minister may be, in a rhetorical sense, an *impassioned* preacher, or an *imaginative* preacher, and in either case, an *interesting* preacher, without being an *efficient* preacher. He may be to many "as a very lovely song of one who hath a pleasant voice, and can play well on an instrument," while none are compelled by the convictions of the heart to exclaim, "What must I do to be saved?" or by the compunctions of an awakened conscience to offer that prayer of the contrite, "God be merciful to me a sinner!"

If the Scottish pulpit might borrow some useful hints from the English, with regard to *impression*, the English pulpit might be benefitted by it to an equal extent, as regards *instruction*. Great, indeed, would be the advantages resulting, were the habit of regularly expounding the word of God, in its order and connection, to be more generally prevalent in England. The progress of this habit is perhaps impeded by the idea, that an expository discourse must be, throughout, didactic and critical; and that if an appeal to the conscience, in the way of personal application, be made at all, it can be only in the very conclusion. Why should this be imagined? Why should not frequent and pungent appeals be blended and interwoven with the very substance of a discourse, whatever may be its form or character? Would not a place be conveniently found for this purpose, at least at the close of every division, whether general or more specific? and would not the effect be usually much more powerful, if it seemed to arise naturally out of the very point under consideration, than if reserved for a formal conclusion, when the hearer may put himself into an attitude of defence and resistance, or when, the time being well nigh expended, the attention is relaxed and enfeebled?

It may be not unworthy of remark, that some of the American preachers who have recently visited this country, and who have heard a variety of ministers, on both sides of the Tweed, have expressed a decided opinion, that the susceptibilities of the *conscience* have not been duly consulted in the sermons which they have heard. And it appears, from the concurrent testimony of not a few of their number, that where remarkable revivals of religion have taken place in the transatlantic churches, the Spirit of God has honoured most that style of preaching which has been characterised by powerful and pungent appeals to the consciences of the unconverted, in connection with the enforcement of the grand truths of the gospel of Christ, in all simplicity and fidelity. The Spirit of God has been honoured by fervent, united, and persevering prayers for his promised influences; and as the desired, the expected, the glorious result, "the word of the Lord has had free course, and has been glorified."

H. F. B.

From the Rochester Observer.

NEW MEASURES MAY BE EXPECTED BEFORE THE MILLENNIUM.

We are looking forward to the glorious era in the history of the church of Christ, designated as the millennium. This event we expect is to be brought about by means, by the exhibition of the same essential truths by which sinners are and always have been converted. It is evident, when the number of genuine conversions to christianity, at the most favoured periods, is compared with the increase of population, that something more must be done than ever has been done; or how is the whole world to become the followers of Christ? We are neither to look for a new revelation, for any new principles of action, for any new motives, or for any other or more direct agency of the Holy Spirit, than he has ever used in changing the heart. How then will the millennium be ushered in? The answer which we should give is, an extraordinary use of the ordinary means; new modes of exhibiting the truth. Men become every day wiser in the business of life. Facilities for the manufacture of articles of the first importance, and of the most common use, are daily multiplying. Facilities for travelling are increasing, also, which, as it has been said, are in a fair way to annihilate time and space. Yet in all this there is no *new matter*, or any *new principle* discovered, but only new modes of applying them. It has been always the standing reproach of the children of light, that they were not as wise as the children of this world. But who knows that this reproach is not to be taken away, even in our day? That Christians may not discover new methods of presenting the truths of the bible, of wielding the sword of the Spirit; new methods of bringing sinners within the sound of the gospel, of fixing their attention, of persuading and alarming them? Who knows that in the art of gaining access to the hearts of the impenitent, God may not greatly increase the wisdom of his children? for he has told them to ask wisdom of him, and he will give it. May not Christians be more constant and importunate in asking for wisdom, in warning, exhorting and instructing sinners? This will not be asking for a *new* law or *new* gospel, or any other than the old way of salvation; so that God will still have all the glory. Now God's children are required to be as wise as serpents; and in what is this to be exhibited more conspicuously, than in persuading men to become reconciled to Christ?

May we not then *rationally* expect that there will be some great improvement, some *new measures* discovered, by which God's truth may be brought to bear more directly and powerfully upon the hearts of sinners? Shall the men of this world be constantly making some new use of old principles, by which their wealth, their comforts, their knowledge and power, are greatly increased, and no new discoveries made in the application of those great moral principles, the doctrines of scripture, by which God is to subdue the world to himself? We ought to "grow in grace and in knowledge" daily, and this too that God may be glorified. And how can he be more eminently glorified than by the conversion of sinners through the instrumentality of his people; by their increase in that knowledge which he has commanded them to ask of him, and which he has promised to give?

If then we may expect new discoveries in the application of moral truth, as well as in the application of the principles of natural science, ought we not to look rather with a favourable eye than with jealousy, upon any *new measure* which God appears to bless to the conversion of souls? Ought we not to be willing to give them, at least, a fair trial, instead of endeavouring to excite prejudices against them.

But it is nothing strange that prejudices should exist against new measures in religion, any more than it is that almost every new discovery in the mode of doing worldly business, or any discovery in mechanics, should almost invariably for a time be ridiculed and opposed, until its utility has stopped the mouths of gainsayers.

We say then, let *new measures* be sought out and put in practice—measures not contrary to the letter or spirit of the word of God—until the means for bringing back this revolted world to its allegiance to Christ, shall be as much increased and improved as those have been by which our worldly comforts are obtained, and by which the intercourse, between the different parts of this extensive empire, and between this and other countries, has been so greatly facilitated.

From the Rochester Observer.

THE CHEROKEES.

In the last Cherokee Phœnix, is published at length the message of John Ross to the General Council of the Cherokee Nation. It is an able document, and a fair and lucid expose of the unrighteous acts of oppression under which that people have groaned for three or four years past. We should be glad to give it entire; but a press of other matter will compel us to limit ourselves to a few of the leading facts embraced in the message.

After assigning the reason for the meeting of the Council at Chattooga, instead of New Echota, the proper place of meeting—which they were compelled to do, or render themselves liable to four years imprisonment in the Georgia penitentiary—he goes on to say, that the President of the United States, at an early day after his induction into office, gave assurance to the Cherokees, that so far as they had rights they should be protected in them; "and that an interference to the extent of affording protection, and the occupancy of their soil, was what was demanded of the United States, and would not be withheld; and "*that the intruders would be removed.*" In pursuance to these promises, a detachment of United States troops were ordered into the nation. But lo! instead of removing intruders, and protecting the Cherokees in the "occupancy of their soil," it was soon found that the troops were to be employed in furthering the views of Georgia, to prevent the Cherokees from digging gold on their own land; and finally, at the request of the Governor of Georgia, they were withdrawn from the territory and were succeeded by the Georgia guard. What kind of protection they have afforded, their indefatigable industry and zeal, in apprehending our missionaries, and dragging them chained like felons, through the country, sufficiently shows. Mr. Ross says:—

"The numerous subsisting treaties between the United States and this nation, were negotiated, entered into, and constitutionally ratified, on the part of the states, by the competent authorities thereof; and they compose a part of "the supreme law of the land," and "the judges in every state shall be bound thereby, any thing in the constitution or the laws of any state to the contrary notwitstanding." In reference to this clause of the federal constitution, I may well borrow an expression of one of the most eminent judges of Georgia, "Can language be plainer, or can words be stronger?" *Such* was the language of an honourable judge, in delivering an opinion from the bench in that state some years ago, in favour of some individuals who claimed title to land reserved to them by the treaty of 1819, between the United States and this nation, and against the title claimed under a grant from Georgia by certain citizens thereof.

"The judicial power extends to all cases in law and equity, arising under the constitution, the laws of the United States, and treaties made under their authority; and no state can enter into any treaty, alliance or confederation, or pass any law impairing the obligation of contracts; and Congress alone possesses power to regulate commerce with foreign nations, among the several states and with the Indian tribes. Here, then, in the face of all these constitutional provisions, all the treaties made with the Cherokee nation, and the laws enacted by Congress in the spirit of those treaties, for our protection, the present administration of the general government has tolerated Georgia, in the recklessness of her own glory and reputation, to march across the line of her constitutional boundary, to pass laws repugnant to those treaties and the laws of the Union, for the express object of perplexing and distressing our citizens, by intolerable oppression, that we may be forced to surrender our lands for her benefit. Georgia has surveyed our country into districts; she has placed numerous intruders upon our soil, and in time of profound peace has levied troops, and still continues to keep them in service. These troops, without civil precepts, have arrested our citizens at the point of the bayonet, marched them over the country, with chains around their necks, and without trials have imprisoned them in jail at their military station!"

After adverting to the imprisonment of the missionaries, he goes on to speak of the application which was made to the supreme court of the United States, for an injunction against the state of Georgia. The government of the state of Georgia so managed as to prevent bringing the differences between them and the Cherokees before the United States court. The only resort, therefore, for the Cherokees, was to apply for an injunction; and as the result was unfavourable to the Cherokees, and is by many understood as justifying the claims of Georgia, we will give the statement of Mr. Ross in relation to this subject, which will be recognised by all who have examined the ease, as perfectly correct:—

"Finding, however, that the courts of Georgia were disposed to prevent, as far as possible, any case from going up to the supreme court of the United States, our counsel advised the propriety of trying the original jurisdiction of the court, by applying, in the character of a *foreign state*, for an injunction to restrain Georgia, her officers, citizens, &c. from enforcing her laws within our territorial limits. Copies of the bill for an injunction, and notices of the intended motion, were accordingly served upon the Governor and Attorney-General of that state. On the 5th of March last, the motion was made by John Seargeant, Esq. who also delivered an able speech in favour of the application. Wm. Wirt, Esq. concluded with equal ability and force of argument on the same side. No counsel appeared on the part of Georgia; but some of her representatives in Congress and other friends attended the court, and anxiously awaited the decision. The court denied the injunction, on the ground that the Cherokee nation was not a *foreign state, in the sense of the constitution.* A majority, however, decided that the Cherokees are a distinct political society, separate from others, capable of managing its own affairs and governing itself, and that the acts of the United States government plainly recognise the Cherokee nation as a "state," and the courts are bound by those acts.—The honourable Judges Thompson and Story dissented from the majority, in a part of their opinion, and gave a very able and luminous opinion in favour of the jurisdiction of the court and awarding the injunction. There can be no doubt that a majority of the judges of the supreme court hold the law of Georgia, extending jurisdiction within our limits, to be unconstitutional, and whenever a case between proper parties can be brought before them, they will so decide. The authorities of Georgia seem convinced of this fact. The courts of that state have endeavoured to manage the cases brought before them, under their laws, in such a manner as to avoid presenting a case for the adjudication of the supreme court of the United States, on this important question. And when a writ of error was obtained from the chief justice, in the case of the state of Georgia vs. George Tassel, the legislative and executive authorities interposed, by ordering the execution of the unfortunate party."

He next speaks of the delegation which was sent to Washington, to confer with the President in relation to their difficulties. He says that the President refused to pay over to the delegation any part of the annuity to defray the expenses of the mission, but ordered the agent to distribute it among the indi-

viduals of the nation. Against this measure thousands of the Cherokees protested; but in vain. The uniform, the invariable practice of paying over the amount of the annuity to the treasurer of the Cherokee nation, was departed from, and agents sent through the country, soliciting the people to receive each his share, amounting to about forty cents per head! In some cases, this was represented and received as a donation from their great Father, as an evidence of his love to his red children. A few women and children only could be induced to receive it.—The agents have been sent for the purpose of conversing individually with the Cherokees, to induce them to emigrate, but with little success. "It is said their fears and credulity are to be operated upon. How far this may be true, time will develope. At all events, by the admission of Governor Gilmer, the people are not *afraid of their chiefs*, nor under the *influence of white men*." The President of the Council says, that with regard to our relationship with the U. States, there is no subject easier understood.

"The expediency of removing our nation west of the Mississippi has also been urged, upon the incompatibility of permitting an independent government to grow up within the limits of the United States. A correct understanding of our treaties with the United States, will show the absurdity of this argument, and remove all fears of the possibility of the any evil ever arising to any one of the states, from our present location. A weak, defenceless community, as we are, forming an alliance with, and placed under the protection of, and residing in the heart of, so powerful a nation as the United States, and having surrendered a portion of our sovereignty, as a security for our protection, and our intercourse being confined exclusively with our protector, must necessarily produce that identity of interest and bond of friendship so natural to the ties of such an alliance. Something has also been said on the score of the public defence. It is true our population at present is small, but it is increasing as rapidly as could be expected. And have not the Cherokees at all times been ready to meet the common foe of the United States? Did they not sufficiently prove to the world their disposition on this subject, during the last war? Did they not meet and fight the enemy as became warriors? Let the gallant commander, who now administers the affairs of the United States government, answer."

He closes with recommending that provision be made for the payment of the loans which he has made of individuals for the nation, in consequence of the withholding of their annuity; and a law for the settlement of difficulties by arbitration.

TEMPERANCE.

MONROE COUNTY GRAND JURY.

PRESENTMENT.

The grand jury of the county of Monroe respectfully present, that, selected as we are from various sections of the county, and representing as we may be presumed to do, in some measure, the views and sentiments of our fellow-citizens; and having in common with them a deep personal interest in whatever relates to our common prosperity, have thought proper to submit our views on a subject which has recently excited considerable interest. We mean the subject of intemperance. Had we known nothing of this subject before, facts, which have been disclosed during our deliberations as a grand jury, are abundantly sufficient to satisfy us that this vice is the prolific cause of a very great proportion (and as we believe at least nine-tenths) of all the crimes which are perpetrated.

In almost every case which has come before us, we have been able to trace the commision of the crime to this cause.

All can estimate as well as ourselves the necessary expense, and consequent taxation, incident to the trial, conviction and punishment of criminals. But what is this, compared to the poverty, the disgrace, and the suffering of families consequent on a course of ignominy and crime? We have considered it as coming within the scope and spirit of our official duty, to inquire whether any fault attaches to all or any of those whom the law has clothed with authority.—While we would cautiously refrain from imputing unmerited censure, we feel constrained to present, as a great public evil, and we think not too much to say, a public *nuisance*, the practice of licensing the sale of ardent spirits to be drank in petty groceries. In the village of Rochester, as we are credibly informed, there are more than fifty of these licensed grog-shops. Many of them are the habitual resort of the idle, the dissipated, and the depraved; the schools of vice and the nurseries of crime; and all this under the sanction of law. We believe the retailing of ardent spirits to be drank in these petty groceries, does not in any manner contribute to the comfort or convenience of any portion of our citizens. Indeed, the only plausible argument which has been urged in favour of the practice is, that the tax imposed for licenses is a mode of raising a small revenue to the village. But to say nothing of the manifest absurdity of that system of policy, which seeks to raise a revenue and increase the public resources, by manufacturing paupers and multiplying criminals; is it either just or equitable, we ask, towards the other parts of the county? The expense of all the crime and a portion of the pauperism produced by these lincensed grog shops, is raised by a tax on the whole county; while the revenue is appropriated for the exclusive benefit of the village.

We humbly submit that the law itself, which authorises the granting of these licenses, savours strongly of an odious monopoly. The boards of excise in the towns have no power to grant similar licenses. But if establishments of this kind are necessary in villages and cities, where taverns are usually abundant, are they not equally so in the country where they are less frequent? If grog shops are public *blessings*, why not allow all to participate in their benefits? Believing, however, as we do, that they are necessary no where, but pernicious wherever they are, having a certain tendency to impose burdensome and unequal taxation, to produce idleness, poverty, domestic misery, and crime, we respectfuly recommend to the citizens of this county to petition the legislature to repeal all laws, giving to the trustees or other officers of any village, within the limits of said county, the power to grant any licenses for the retail of ardent spirits, other than such as the boards of excise in the several towns are by law authorised to grant.

In conclusion, we would individually and collectively bear testimony in favour of that great moral reformation, which is so rapidly going forward in our land. We firmly believe, that on its eventual success depends in a great measure, the perpetuity of our free institutions, and the prosperity and happiness of our beloved country.

By order of the grand jury.

A. M. SCHERMERHORN, *Foreman*.

Abial Randall, Oliver Strong, N. T. Rochester, Benjamin Seabury, Joseph G. Hanford, Elias Smith, Theodore Backus, J. J. Mack, Joel Palmer, Hall Colby, Aretas Adams, Squire Goff, John Lines, John Peters.

Rochester, December 7, 1831.

From the Genius of Temperance.

PROFESSION AND PRACTICE.

Nothing so decidedly commands the respect and confidence of our fellow men as a perfect harmony between our professions and conduct. I mean neither to write an essay, nor a philippic. My simple purpose is, to ask the friends of temperance, just to *pause* one minute, and *think*. They have declared, with the monster Intemperance, a war of extermination. Shall they hunt him every where, or only in what they deem, some of his strongest holds? By such a mode of warfare he never dies. The friends of temperance are the active, busy, stirring, industrious men of the day. In the prosecution of their commercial and other enterprises of industry, they are travelling in various directions through our country. Does not their profession, then, call upon them to inquire for temperance houses, where they have occasion to stop? Your correspondent is somewhat of a traveller, and being lately in Utica, Oneida county, he called at the Oneida Temperance House, kept, and *well* kept, by Mr. Safford. It was painful to learn that the house was not so fully sustained as it should be. Temperance gentlemen, from abroad, visit Utica, and put up at the brandy-selling hotels, when they might sleep on as soft a bed of down, enjoy as much quiet, and see as clean a house, and sit down at as well spread and inviting a table, at Safford's Temperance House, as any other hotel in the state. It is strongly to be feared that the friends of temperance in Utica, do not pay sufficient attention to this establishment. I am the more inclined to think my fears justified, from having learned that the Temperance House at Albany, which I lately visited with a great deal of pleasure, is well sustained, and that it is made the object of the special care of a number of individuals, the friends of temperance in that city.

A TRAVELLER.

New-York, Nov. 25, 1831.

New-York.—At a late meeting of the Apprentices' Temperance Society, in the city of New-York, Mr. T. D. Weld, of Oneida, who made the first address, was happy in adopting a very appropriate style, and expressed feelings highly honourable to himself.

"I shall not begin, Mr. President," said he, "as is often done, with thanking you for the great honour done me by your invitation; and yet I must say I am glad—I *am* glad—that I stopped in here, and have an opportunity to look this society in the face. I perceive from the report, that it is composed of working men, and that your motto is, "Go on." I feel that I shall remember this evening. I shall relish my cold water the better for it." [This appropriate figure was received with expessions of pleasure; and the speaker gravely, but significantly, took advantage of the momentary interruption, deliberately, to fill a glass from a pitcher, and to drink it.]

"It has often afforded me delightful refreshment, when, covered with dust, (for I too earn my subsistence by the labour of my hands), to take a draught from

"The old oaken bucket,
"The iron-bound bucket,
"The moss-cover'd bucket,
"That hung by the well."

"This, sir, is a mixed assembly. There are those here who can shove a plain, swing a sledge, and push an awl. There may also be, though not so probable, hewers of wood. I am sure there are many drawers of *water*, and those too who would be glad not only to draw for themselves, but also for all mankind. * * *

"It has been said that the subject of temperance has been exhausted; that there is nothing more to be said about it. Exhausted! Are the groans and tears of the deserted or abused wife exhausted; or the complaints of the miserable child? Intemperance is still prowling about the land; and now, this evening, she is seeking her victims, with her bloody cleaver in her hand; and ever and anon she sinks it into their breasts, up to the head—up to the head. She annually carries off her 30.000 to the grave; and "no drunkard shall inherit the kingdom of God."

INTELLIGENCE.

SANDWICH ISLANDS.

The march of moral improvement and civilisation is well illustrated by the following extracts from Mr. Gulick's journal, at Waimea. The noble stand taken by the Governor against immorality, and particularly against drunkenness, is deserving of imitation by more enlightened people:—

March 17.—Visited a blind man, called Bartimea. When I inquired after his health, though the constant rolling of his sightless eye-balls indicated severe pain, he said he did not think of his body, but his thoughts and his heart were strong after Christ. I could not avoid reflecting, "how happy this man, with all his poverty and afflictions."—Though a stranger to the blessings of civilised society, groping in perpetual darkness, and languishing in a miserable hovel, with only a few mats to separate him from the ground, and a little kapa for his pillow and covering; yet, by the eye of faith, he looks into eternity, and beholds the Sun of Righteousness, in the light of which he rejoices all the day. Till within a few months, this man has lived on a distant part of the island, and seldom heard a sermon.

The governor recently fined several natives, for drunkenness. Each man found guilty was fined a quantity of sandal wood, valued at sixteen dollars, and each woman half that amount. *The foreigner who sold them the liquor, was also fined.* A company of men and women have recently been fined for idolatry, that being also contrary to law.

13.—Bartimea continues ill, but appears composed and happy. I asked him if he thought he should recover. He did not know, but wished it to be according to the divine will. At evening in family worship, read the latter part of Matthew, chap. xiv. Having read the passage, I asked John why Peter began to sink. He promptly replied, "Because he doubted."

28.—Was gratified at the Sabbath school, by hearing the aged governor read in the beginning of the gospel of John. His patience and perseverance are truly worthy of imitation. Though his eye sight began long since to fail, still he has not been discouraged; and now he is reaping the fruits of his perseverance.

April 6.—Simeon and Deborah dined with us, and I took the opportunity, in the presence of several other natives, of giving them some account of the bloody rites of heathenism, which are still practised in the east. This led them to speak of the barbarous customs which formerly prevailed here. They stated that on the death of a chief, beside knocking out some of their fore teeth, and tattooing themselves, (by which many of their countenances are much disfigured), they were accustomed to torture themselves by burning. Numbers of them still bear the marks of this practice. The tattooing is said to be, and doubtless is, a very painful operation.

Our guests said there was a heathenish sport, in which a person was suspended by his hands and feet, by means of a rope which was connected with one end of a long pole, and this was supported by a high fulcrum. When thus prepared, some of the company would take hold of the opposite end, and swing the victim violently. In this way, lives were sometimes lost. The natives manifest an abhorrence of their old customs, and when speaking of them often remark, thus it was with us in the times of our darkness. With one consent they acknowledge the word of God, as the means of delivering them from this wretchedness.

I told our visitors of those in Ceylon, who through fear of the catholic priests, went by night to converse with the missionaries and receive tracts. Simeon remarked, that they were like Nicodemus.

John prayed this evening in our family worship. He expressed himself thus: "O Lord, have mercy on us, we have all run to evil. Great is the evil of our hearts; great is the evil of our thoughts. O Lord, cause us to covet thy riches, cause us to covet Jesus Christ, that we may all be saved through Him." He prayed for all missionaries in all parts of the earth, and especially for those at these islands. He made intercession, also, for the king and princess, and for all the inhabitants of the islands.

20.—Called to see Bartimea at noon. Found him very weak, and in extreme pain. I asked, Have you any fears? "No fear have I," was his answer. This was the last sentence I ever heard him utter. Early in the evening, his half brother, who had the care of him, came to inform me that he had just died. I should have esteemed it a peculiar privilege, to have been with him in his last moments, but was not informed in season. "Blessed are the dead, who die in the Lord."

Few, very few, have I known, who appeared to me to give more decisive evidence of being united to Christ, than this poor, illiterate, blind native has given. Owing to his peculiar circumstances he was never publicly numbered with the disciples of Christ on earth; but we feel a delightful assurance that he now joins in the anthems of the church triumphant.

BOMBAY.

Under this head we have to notice the painful intelligence of the death of the wife of Rev. William Hervey, missionary of Bombay. She died on the 3d of May, a few months only after her arrival. The following are extracts from a letter from Mr. Hervey to the parents of his deceased wife:—

"*My dear and honoured Parents*—Before this reaches you, I trust you will have heard of the goodness of the Lord, in bearing us safely over all the dangers of the Atlantic and Indian seas, in providing us friends in Calcutta, who spared no pains to make our stay in that city agreeable and happy, and in bringing us in safety to this, the destined field of our labours, our disappointments, our afflictions, and, as we expected when we left our native shores, of our deaths. And altho', since our arrival here, his afflicting hand has been laid heavily upon me, still I would speak only of his goodness. For when he afflicts and chastens his children, it is in loving kindness and tender mercy. It is not for his pleasure, but "for their profit, that they may be partakers of his holiness." But if he has been good to me, he has been doubly so to your and my dear Elizabeth. Yes, God has made all his goodness to pass over before her; for he has released her from all her sins and sufferings, and taken her to himself. In all her sufferings she was never heard to utter a single murmur of complaint, but was continually magnifying the goodness of the Lord. "I did hope," said she, "that I should be permitted to do something towards elevating the degraded and miserable females of India to a state of refinement and happiness; but since God decides otherwise, his will be done. In this great conflict some must fall as soon as they enter the field. Tell my frends; tell my beloved pastor; tell the dear church in Hadley, that I do not, and never have for a moment, regretted that I came here. No! had I forseen this hour, and all I have endured since I left America, I should have decided just as I did, if the path of duty had been as plain as it appeared to be." During her sickness, she often spoke of the love she felt towards the people of God. She was affected to tears at the kindness of her physicians, and others who attended her. She addressed the members of the mission who called to see her, on the importance of living to God, and of being faithful in his service. She expressed an earnest desire, that God would make her death the means of a revival of religion in all the members of the mission, and if such should be the case, she should consider her early removal a greater blessing to the mission and to India, than many years of her poor service.

"Mr. Allen said he hoped the Saviour would be with her, as she walked through the dark valley of the shadow of death. "If this," said she, "is the dark valley, it has not a dark spot in it. All is light—light." I said to her, "My dear, your sufferings have been very great."—"Don't," said she, "don't name them; they have been nothing—nothing." After a severe spasm, that seemed to convulse her whole frame, she exclamed, "O the pains, the groans, the dying strife. The spirit seems to be struggling and fluttering to get free from this cumbersome body." She had, during most of her sickness, bright views of the perfections of God. "His awful holiness," she said, "appeared the most lovely of all his attributes." At one time she said she wanted words to express her views of the majesty and glory of Christ. "It seems," said she, "that if all the glory were annihilated, and nothing left but his bare self, (as she expressed it), it would be enough; it would be an universe of glory."

"On the day before her death, embracing her husband and child, she said to the spectators with a smile—"Here is my family, my treasure, my earthly all. I cheerfully resign them into the hands of God."

"Who, after hearing the above, will not say, "Let me die the death of the righteous; let my last end be like hers."

MACKINAW.

In our paper of Sept. 6, some statements were given in relation to Mackinaw, which we learn were not exactly correct. The errors were of small consequence; but as we always aim at perfect accuracy in our statements, we are obliged to our friends at any time for correcting us. The following extract of a letter from Miss Hotchkiss, a member of the mission family, corrects the errors, and gives some interesting facts:—

MACKINAW, *Sept.* 27, 1831.

The facts relative to the missionaries are:—Mr. Hall and wife, Mr. Ayre, and Mrs. Campbell, took their depatrure for La Pointe, the 5th of August. Mrs. C. has been a valuable labourer here, (Mackinaw), speaks the French and Indian languages well, and goes as interpretress for one year; as no suitable person in the capacity of an interpreter could otherwise be obtained. No one of the mission family thought of requesting her to go. But under the existing circumstances, by the approbation of her husband, she voluntarily offered herself not only, but insisted upon it as her full conviction that it was her duty to go, until during the present year another interpreter could be obtained. Mr. B. has no companion, and instead of accompanying Mr. Hall, as was intended by the Board, he remains in the vicinity this year, where it is believed, that in the acquisition of the Indian language, and other things, he can do as much to forward the mission as he could by going with Mr. H.

Instead of "a gentleman at Mackinaw has subscribed $100 a year for the new mission," it ought to be, that Mr. Warren, Indian trader at La Pointe, has agreed to give annually, in aid of that mission, the amount of $100, in money or something else needed. The pious young woman married to a fur trader goes to another post, say 150 miles south of La Pointe; and while it is hoped and believed that she will there let her light shine as a Christian, she has no connection with the mission movements at La Pointe.

The mission family at Mackinaw are in great want of clothing; but wool cannot be wrought into garments by the natives, unless suitable utensils are sent with it. Flax would be very acceptable, as we have the means of working it into thread.

A spirit of inquiry seems to have gone forth among the poor natives of the wilderness.—Three times the number have come here for instruction this summer, than any previous one. The few portions of scripture and hymns translated into Indian by Dr. James, of the United States army, have excited much interest. They understand the translation; and several, after listening to it with fixed attention till a late hour, have returned the next morning to hear more, and expressed an earnest desire to have the whole will of God made known to them in their own language.

Two old men of the Ottawa tribe give evidence of being savingly benefitted. The first, sixty or seventy years of age, was influenced to come for instruction by a native residing in the village. The first time he heard, he seemed deeply interested, and immediately brought a little grand-daughter, and intreated me to take her; said he had raised her from an infant, and as she was the only one left of his family, he wished to put her here, that she might learn to live well. Such an appeal could not be resisted. She was received. The poor old man, who till then had been a notorious drunkard, became sober and industrious; came daily for instruction, and in a few weeks gave pleasing evidence that his heart was renewed. He still appears to be a new man. The other, probably fifty years of age, and of similar habits, was awakened the first time he heard the word of God, and immediately began to pray. For several days his distress was very great; and he said that the more he prayed, the worse his heart appeared; till one day, almost despairing of mercy, he went to the bushes to pray *once more*. It was a blessed moment; he was enabled to do what he had long been trying to do, viz. give himself wholly to God. He returned, rejoicing that he was wholly the Lord's, and has since appeared hungering and thirsting after righteousness. How he will endure tribulation, *we* cannot tell. He left a few days ago, to return to his people, who are all pagan.

Most of the native converts continue to adorn their profession, and are anxious that the gospel should be sent to their benighted brethren.

We have recently received letters from the La Pointe missionaries, dated twenty-three days from Mackinaw, which state that their voyage had been thus far prosperous, and that they expected to reach the place of their destination in two days. All were in good spirits and improved health. They were detained three days at the Sault de St. Marie, where they were very cordially received by the baptist missionaries, and were encouraged on their way by valuable donations from a few benevolent individuals.—On the ninth day after leaving this place, they overtook the traders who had left eight days before, and had pursued their journey on the Sabbath. They were then willing to accompany them the remainder of the journey, and run the risk of losing time by resting on Sunday. By this means their number was increased to about two hundred souls, many of whom attended their worship, and listened to the reading of French tracts.

Mr. Boutwell is at the Sault de St. Marie, for the purpose of having greater facilities in acquiring the Indian language. We have just received letters from him, by which we learn he is much encouraged in his undertaking; and the prospect now is, that the Indians in this region will soon not only hear the word of God preached, but also have it to read in their own language. There is an unusual attention to religion at that place, and several cases of hopeful conversion, principally under the instrumentality of native teachers from Canada.

Poor Lois has just taken her departure to the world of spirits, and we trust has exchanged her blanket and hut for a mansion in heaven and a crown of glory. Some of her last words were, "I am not afraid to die. God is *very near*. Jesus come! Jesus come!"

MACKINAW, *Sept.* 28, 1831.

MR. HASTINGS—Dear Sir—The mission at *Mackinaw* desire gratefully to acknowledge the valuable supplies which were sent us this fall, furnished by the benevolent friends of missions in Utica, Paris, Clinton, and New-Hartford.—As labourers in the field of our common Master, we feel truly thankful, not only for the comforts supplied us, and the necessaries we have received for those for whom we are labouring, but for the evidence that we hereby have, that we, and the cause in which we are engaged, are often and fervently remembered in your prayers. May the Lord still guide you to the devising of liberal things in aid of his own cause and kingdom among the heathen! Our receipts in clothing from the churches generally, have been quite limited this year, and consequently, we are under the necessity of procuring considerable by purchase.

Your's, truly, WM. M. TERRY,
Sup't M. Mission.

Josiah Bissell, Jun.—The following tribute to the memory of this eminent and christian philanthropist, is from the late report of the Monroe County Sunday School Union:—

"In presenting their annual report, the Board at this time are called upon to record the death of a valuable member. Josiah Bissell, Jun. one of the founders, the first President, and the constant, active, and liberal friend of this Union, has *rested from his labours*.

"The character of Mr. Bissell, when viewed in his connection with the Sabbath school interests, presents a rare combination of the most enlarged, comprehensive, and enlightened general views, connected with the utmost patience and perseverance in their practical application to its minutest details. As a liberal contributor to its funds; an active member of this Board; as a superintendent and teacher, in our public Sabbath school meetings; at the monthly concert; in the teacher's prayer meeting; in the circle of friends; at home and abroad; in all these places, and under all these circumstances, was Josiah Bissell, Jun. emphatically *the friend of Sabbath schools*. Be it ours to cherish the memory of his worth, and to emulate his merits."

Anti-Slavery Convention.—The 22d biennial stated meeting of the "American Convention for promoting the Abolition of Slavery," &c. will be held at Washington city, on the second Monday in January next, at 10 o'clock, A. M. All the Abolition, Manumission, Anti-Slavery, and Free-Produce Societies, in the United States, are entitled to a representation, and are invited to participate.

On behalf of the Convention,
ROBERT P. ANDERSON, } *Sec'rys.*
CHARLES S. COPE, }

Washington, Sept. 23, 1831.

Extract from the Constitution of the Convention.

"ART. 2d.—The Convention shall be composed of such representatives, as the respective societies associated to protect the rights of free persons of colour, or to promote the abolition of slavery within the United States, may think proper to appoint, provided the number of any one society shall not exceed ten."

Manual Labour School Society.—The society which was formed in this city last summer, for promoting manual labour in literary institutions, after much inquiry, have at length been enabled to procure a general Agent. They have been fortunate enough to obtain the services of Mr. Theodore D. Weld, a gentleman of approved talents and character, whose connection with the Oneida Institute has given him an intimate acquaintance with the details of the subject. The union of manual labour with study, if it can be carried into effect, promises to lessen very much the expense of obtaining an education, as well as to stay the fearful waste of health and life, now occasioned by literary pursuits. We see no reason why the labours of the garden, the farm, or the work-shop, should not be rendered familiar to the student. America is the only country where the plan can be introduced into general practice. Our western states afford peculiar facilities for every useful novelty. Mr. Weld's first object will be, to visit the literary institutions of the west, and particularly those which have already commenced the manual labour system. This western tour will afford many opportunities of doing and getting good, and we cordially hope our young brother will find the open hearts of fellowship and co-operation, in all the places he may visit.—*N. Y. Evangelist.*

REVIVALS.

Union, Broome Co.—A correspondent writes to us from this place, that he has "delayed writing these three or four weeks, in hopes of having good news to communicate; and blessed be God, (he continues), I have good news." A protracted meeting commenced on the 7th inst. which lasted six days. It was not till the third day that "light broke upon the meeting," and at the conclusion, about fifteen or twenty were rejoicing in hope.

Another correspondent at the same place, says:—

"By what I see here, and in other places, it does appear that ministers ought not to be forever plowing up the vineyard. There is a time to plow; they may plow deep; but let them do it with the expectation of putting in the seed: And when the seed is put in, and it begins to come up, it would seem very unwise to put on the breaking up plow, and cover it *so deep* that there could be no hopes of its coming up.

"Sinners here are told what they are, and also what they ought to be; and are then invited and urged to a speedy reformation. They are told where to go, and when to go. Some do go, and say, "Lord, I give myself away."

"The society north of this have received a gracious refreshing. At their last communion, thirty-three were admitted from the world."

Lancaster, Penn.—The editor of the Philadelphian gives an account of a "a cheering work of grace," which acompanied a protracted meeting at Lancaster. Fifty-one persons were added to the church. The writer never witnessed, in so short a time, such a powerful work of the the Holy Spirit; and he is well assured no one but the mighty God, could have produced, by preaching, such results in Lancaster. To his great name be all the glory.

Delaware.—Several churches in Delaware enjoy seasons of refreshing. In the town of *Loveville*, four days' meetings have been held, and eighty-four added to the two churches.—At *St. George's*, also, the Lord has been favourable to Zion, and numbers have been added to his people.

"It is pleasing to see those who are high in power, and in the confidence of the people, brought to sit and weep for their sins at the feet of Jesus. Among those admitted into the church, were a former State Senator, and one of our present Senators in the Congress of the United States. Thus it has pleased God, in answer to the prayers of his people, "*to teach our Senators wisdom*."

"The Sabbath was a day of uncommon interest and solemnity. After the second table was served, and we were just about closing the exercises, a young man of gay and thoughtless habits, who had been under deep conviction from Saturday, came up to the desk unsolicited, and throwing his arm around me, said in the fulness of his heart, "I have come to ask you to pray for me." I immediately announced, to the congregation his request, and all prayed for him; and we did weep for him too. The most hardened in the house seemed to be moved by the sight; and I am happy to say, in that very night he found HIM of whom Moses and the prophets did write."

Virginia, &c.—Extract of a letter from Rev. Dr. Chapin, to his friend H. Lincoln, dated College Hill, D. C. Nov. 26, 1831; communicated for the Watchman:—

"I continue to hear good news from the south, as I correspond with various individuals. Indeed it is a pentecost season in our southern churches. Rev. Mr. Baptist informs me that *seventeen hundred* have recently professed conversion in the single county of Bedford, Va.—Their counties you know are very small. Dr. Semple, I believe, has received by baptism *two hundred and forty*, at Fredericksburgh; and how many in King and Queen,* I do not know. I have had good news from Brethren Clopton, Johnson, Todd, Shannon, &c. Such a day for revivals, surely, was never known, since the days of the Apostles. Let us be thankful that we were born in this wonderful age, and in America, and that God has assigned us places where we have opportunity to do much good. Had the venerable father Boardman stood over his son in Burmah, and witnessed his triumphant death, he might, when his spirit took its flight towards heaven, have exclaimed, "I WISH YOU JOY, MY SON; thy conflict is over, and thy crown is conferred." What a blessing that he should die on the field of labour! He finished his work when he closed his life."

* Where are several churches, to whom he preaches.

Interesting Testimony to Revivals.—"Come, see a man who told me all things that ever I did," exclaimed one in the hour of astonishment, to whom the Messiah had manifested something of his glory. Young converts cannot hold in the fulness of their hearts, when they find "Him of whom Moses in the law, and the prophets, did write." They must declare abroad their wonderful joy, and sing aloud their song of deliverance.

The following article, from a *political paper*, the Beaufort (S. C.) Gazette, affords a beautiful illustration of the above remarks:—

"We had frequently heard of religious revivals, with no concern, we regret to say, when our little town became the scene of one of these striking and interesting events. Rev. Daniel Baker, of Savannah, has been with us for some time, and never, surely, since the days of the apostles, has more fervent zeal, or ardent piety, or untiring labour, been devoted by a christian minister to his cause. For ten unwearied days, from morning until nine at night, have we heard the strongest and most impassioned appeals to the heads and hearts of his hearers.

"All that is terrible or beautiful; all that is winning or appalling; all that could steal, and charm, and soothe the heart, or shake its careless security, and command its attention to the truths of religion; we have seen pressed upon our community, with an earnestness, energy, and persuasiveness almost irresistible.

"The effect no one can conceive who was not present. Politics were forgotten; business stood still; the shops and stores were shut; the schools closed; one subject only appeared to occupy all minds and engross all hearts. The church was filled to overflowing; seats, galleries, aisles, exhibited a dense mass of human beings, from hoary age to childhood. In this multitude of all ages and conditions, there were occasional pauses of breathless silence, during which a pin dropping might have been distinctly heard. When the solemn silence was broken by the voice of the preacher, citing the impenitent to appear before the judgment seat of heaven, reproving, persuading, imploring, by the most thrilling appeals to every principle of his nature; and when crowds moved forward and fell prostrate at the foot of the altar, and the rich music of hundreds of voices, and the solemn accents of prayer, rose over the kneeling multitude; it was not in human hearts *to resist* the influence that awoke its *sympathies*, and spoke to its purest and most elevated *feelings*.

"We are not surprised that these revivals are hailed with enthusiastic delight by professors of religion. They are triumphs, indeed, of the faith to which they adhere; and the accounts of them must fall upon their ears like glad tidings of great joy. Even to the most careless observer, however disposed to be sceptical or speculative, or occupying, as he may, the cold and cheerless region of a self-dependent philosophy, such a scene as we have lately witnessed must possess no small interest. He sees religion in a new aspect, arrayed in beauty that he never dreamed of.

"Not harsh nor crabbed;
But musical, as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns."

"What, he may say, if the Christian is wrong? His joys are, nevertheless, pure, elevated, and intellectual, and he is animated through life with

the cheering hope of an immortality of happiness. If his be a delusion, it is one to be envied, not avoided.

"*But what if he should be right!*"

WESTERN RECORDER.

UTICA: DECEMBER 27, 1831.

"*English, Scottish, and American Pulpit.*"—This article is attributed to Rev. *H. F. Burder*, and like every thing else coming from his pen, is full of sound sense. We solicit for it an attentive perusal. Truth is found at the medium between extremes, and accordingly the varieties of preaching given as characteristics of the *English*, *Scottish*, and *American* pulpits, must be all blended together, to constitute perfection.

In these days, when "*action*" is the watchword, great danger exists of neglecting study. But ministers find, that without deep and laborious application, their resources are soon exhausted, and they can neither make "a pleasant sound, like one who playeth well upon an instrument," nor waken up "terrible things in righteousness," to alarm transgressors.

Paul has given us specimens of all the varieties of useful preaching. But Paul, it is evident, was all his life a profound student.

Young ministers may be often very successful in their first attempts. By their efforts, churches may be roused to action, and the work of God prosper in their hands. It is natural then to conclude, that further study is needless; mental discipline is accordingly neglected; their stock of knowledge exhausted; and unable longer to nourish the flock of Christ, over which they have been placed—to feed them with knowledge and understanding—they are dismissed, to go over the same round with another people.

God gives us no blessing, without our earnest endeavours to procure it. "To eat our bread in the sweat of our face," is no less necessary for our spiritual, than for our temporal food. Nothing comes without labour; and he who would "build up the church in the most holy faith;" he who would multiply converts like "the drops of the morning;" who would make all his days a blessing to Zion, and speak when he is dead through many generations; must, like *Edwards*, and *Dwight*, and *Martyn*, and *Payson*, and we may add *Jeremiah Evarts* too, and all the host of holy men of the 17th and 18th centuries—must spend his days and nights, what time is not required for active duties, in digging into the "deep things of God," and enriching his mind with the treasures of heavenly wisdom.

But as we observed, the right course lies between the extremes. All extremes are dangerous. The man who spends his *whole* time in study, will go down to the grave an unprofitable servant, as well as he who never studies at all.

And the minister whose discourses are enriched with knowledge and wisdom, but who fails in making close applications to the consciences of his hearers, will find his preaching only a savour of death; his congregation will harden under gospel influences; and himself, if not ranked with the slothful servant, will certainly not shine among the stars, with those "who turn many to righteousness."

Are the churches in this vicinity and around us, actively engaged in preparing the way of the Lord? Are they endeavouring to remove every obstacle to the progress of the work? Are they striving by the use of appropriate means, under the influence of a praying spirit, to advance the blessed cause? And are they labouring and praying for, and expecting *present* results? Or are they, on the other hand, negligent, slothful, and at ease, in the midst of surrounding death?

These questions must be individualised. When churches are truly revived, the members are ready, each to assume some amount of personal responsibility; but when they are in a state of lukewarmness, individuals mutually strive to cast all the responsibility upon each other.—Each one says in the former case, "What have *I* done? What ought to be expected of *me?* Lord what wilt thou have *me* to do?" In the latter case, the inquiry is—What shall this or that man do? What shall the ministers or the elders do? Can it be that *I* have any thing to do in the promotion of the work, till the minister, the elders, and the leading members of the church, will consent to act? The minister, also, at the same time, says to himself—I never could preach with any effect, unless sustained by a spirit of prayer and activity in the church; and the elders and leading brethren offer a corresponding excuse for the neglect of their duty. Thus, all are agreed in confessing the general delinquency, and casting the blame away from themselves, individually. This they may not express in words; but they feel it, and act upon it continually.

Now we say again, there must in some way be induced a feeling of individual responsibility in such cases. All are to blame. No one of the whole church is entitled to his excuses.—Every one has something to do, which, if done in the spirit of child-like obedience, would be of use. Every child of God may profess this temper, and ought to profess it, in despite of every obstacle. What should hinder? What power in heaven, earth, or hell, should prevent, while it is the blessed privilege of the child of God to ask and receive? Deliver us, above all things, from the temper, which at once sits down in personal indolence, and criminates the sloth of others. It is the bane of spirituality. It is the plague of plagues, in any church. The person who professes it has every thing to do, and should immediately bestir himself.

For the Ministry.—About fifty young men, from the recent accessions to the presbyterian church in Virginia, are intending, it is said, to prepare themselves for the ministry. How many, among the fruits of the extensive revivals in our own state, have formed a similar intention? We fear the numbers here are less in proportion than they are in Virginia. Young Christians should remember, that having given themselves unreservedly to the Lord, they have no longer any right to be influenced by considerations of a worldly nature, in marking out their future occupation. The only question is, where, under the divine blessing, they may be most usefully employed, as the Lord's servants. This question, answered candidly, in the presence of the heart-searching God, and in view of the wants of a perishing world, should give a direction to their future life.

In Bonds.—When the apostles were in bonds, they did not hesitate to ask continually for the prayers of their christian brethren. We need not be afraid, therefore, of mentioning too often the case of the imprisoned missionaries, as a subject of increasing supplication. Let us try to make their case our own. Let us bring it home to our own fire-sides. What if *our* families were living at an Indian settlement, and ourselves torn away from them, and cast into prison? Should we not feel? and would not our families, also, be fit objects of christian sympathy and prayer? The cause of Zion, too, and the cause of justice and humanity, and of Indian civilisation, are more or less involved in the present condition of the Cherokee missionaries. Let us offer unceasing prayer on their behalf. They doubtless have a right to expect thus much, and will expect it, of their christian brethren.

"Whose wealth was want, whose plenty made him poor,
Who had enough, yet wished ever more."

How many who have been warned by the Saviour not to lay up for themselves treasures on earth, are found to possess that precise temper which is thus described by the ancient poet? The more they obtain, the more they desire; the more they receive, the less in proportion they are willing to give. Even competence itself increases, instead of diminishing, their appetite for gain. Now, who does not know that this temper is almost universal among thriving business men of the present day? Who does not perceive that it is the very bane of the christian church? Look at the description again, christian reader. Examine yourself by the test. Whether rich or in moderate circumstances, it may still apply to you. But remember, the personage who originally sat for the picture was a rank miser—a miser of the seventeenth century.

Meeting of the Ministers of the Oneida Presbytery.—We notice with pleasure, the announcement of a conventional meeting of the ministers of the Oneida Presbytery, to be held this day. May there be much of a spirit of prayer among the brethren. How important it is, that Zion's watchmen should see eye to eye. It is our most ardent wish, that every servant may come with the spirit of his Master, and that in all that is said and felt, the solemn truth may not be lost sight of for a moment—"*Thou God seest me.*"

Troy.—Last Sabbath week thirty were admitted to communion in Mr. Beman's church; twenty-five on profession, and five by certificate. The revival there increases, and many are turning to the Lord. It is hoped, also, that blessings are in store for other congregations.

As the cause of temperance advances, we must expect that those who persist in selling the poison of ardent spirits, will for the most part become abandoned in principle. An illustration of this remark stands conspicuous in one of the principal streets in New-York, where the text from Isaiah—"Ho, every one that thirsteth," is blasphemously exhibited upon the sign-board of a tippling shop! A few years since, such an outrage would hardly have occurred.

The Editor's Absence.—It might sooner have been mentioned, that the editor of this paper has made arrangements to be absent from Utica for a few months to come, and that his place is in part supplied by an assistant, who acts as temporary editor; while he himself, continues more or less to write for the paper, as in former times.

The editor's correspondents will wait patiently till his return, in cases where an answer cannot be given by the publishers, or the temporary editor.

The editor, we trust, will return in due time, to resume his chair, with fresh ardor and increasing diligence.

The friends of Zion will regret to hear of the death of the Rev. *Daniel Nash.* He died on Wednesday last, at Verona, in this county. A more particular notice of this devoted servant of Christ will be given in our next.

Christian Spectator.—The December number of the Christian Spectator, has been received for subscribers, by Hastings & Tracy, agents.

We observe that Rev. Mr. *Beman's* tract on *Female Influence*, has been published by the Tract Society of Glasgow, Scotland.

A continued meeting for several successive days, will be held at the presbyterian meeting-house, in Vernon Village, commencing on Tuesday the 17th January next, at 2 o'clock, P. M. Ministers and brethren are requested to attend.

For the Western Recorder.

CENTRAL AGENCY.

Friends of Domestic Missions—

With the closing of the current year, will you permit us to come before you, and tell you the story of our proceedings, prospects, hopes, and fears? On you this agency depends for its means of doing good. This cause, therefore, we esteem your property; and ourselves, your servants, for Christ's sake.

The object of this paper is to inform you of the present condition of our work, and to bespeak for it your patronage and your prayers.

The number of labourers employed within our bounds, during the whole or a part of the present year, is forty-eight. The whole number of presbyterian and congregational ministers within the same limits is about one hundred and twenty; of whom more than twenty are engaged in other employments than preaching the gospel. About one half, therefore, of the active labourers within this agency, are dependent for their continuance upon its aid.

They have preached the gospel statedly, in sixty-four different congregations; thus publishing salvation probably to as many as 35,000 persons. Many, if not most of them, would otherwise have heard from no living teacher the words of life.

Nor has that salvation been thus preached in vain. The reports of the present year, tell of not less than one thousand converts to Jesus Christ. This is a result over which we call upon all our brethren to rejoice with us. None of the calculations of arithmetic can reach the value of this result. We can set down the dollars and cents it has cost the church, and a child can tell them. The result itself, angel or archangel cannot compute. Other collateral benefits have followed. Many have heard with profit of Jesus Christ. The churches have been strengthened. Seed has been sown in tears, hereafter to spring up. A vast accession of prayer and effort has been added to the church. Error and vice have been restrained by a religious influence. Sabbath schools and bible classes, the cause of tracts and temperance, and every other good work of the age, have found these missionaries among their most efficient advocates and supporters.

The labours of our missionaries have been distributed as follows: Oneida county, 10; Onondaga county, 5: Madison county, 4: Oswego county, 5: Herkimer county, 7: Otsego county, 5; St. Lawrence county, 5: Lewis county, 1: Jefferson county, 1: Chenango county, 5.

You ask: What have all these labours and results cost? The whole expense of sustaining the agency for the year will exceed $4.000, and fall short of 4,500.

Can this sum be raised? Could every professed disciple of Jesus Christ manage to pay thirty cents over all their present expenditures, to save a child or brother from the grave? Yes, certainly, and cheerfully. Can they not as well pay that sum to secure the blissful results enumerated above? Especially, can they not pay the trifling dividend which remains after single individuals have paid one hundred, and fifty, and twenty, and ten dollars each? And this is all that is needed for our own expenditures. Disciple of Jesus Christ, look at the cross of Calvary, and then say whether the self-denial of 14,900 followers—*imitators*—of Him who there groans and dies for sinners, can for the self-same end raise $4,500.

But while our broad land is lying in desolation, ought we to circumscribe our charities by the geographical boundaries of this agency? Missionary labour is needed over our whole country. To every state, and perhaps every county, men and money must be appropriated. Indeed, within our own bounds, double the present number of labourers might be employed with profit. Shall we leave others to bear all this burden, and reap all the reward? Especially, shall we do as we have done, compel them in addition to pay nearly a thousand dollars to missionaries of our own? Forbid it, every ingenuous feeling of the church of God!

This, then, dear brethren, is what we want; your prayers and your bounty. It is but little, comparatively, that Jesus Christ asks of his ransomed people. But that, He plainly does demand. His cause suffers for it. By the compassion of his soul; by the blood he has shed; by the spirit and claims of a benevolent gospel; by the wants of dying millions, who will soon be beyond your reach; by the vows you have assumed, and the hopes you cherish, we conjure and entreat you, brethren, be ye co-workers with God in this labour of love. Grudge not the trifling pittance which is needed to honour Christ and save sinners.

There are several suggestions connected with the prosperity of this work, which we wish to lay before the churches. These may be the subject of a succeeding communication. We shall close this paper, by earnestly soliciting those persons who have subscribed for our association, and whose subscriptions are payable on the 1st of January, to make those payments with all convenient promptness. Perhaps this plan may be adopted advantageously in those congregations in which subscriptions have been taken. On the last Sabbath in December, let the pastor give notice that the time of payment is at hand. Let him mention the person who will receive the money, and request all subscribers, during the week or on the ensuing Sabbath, to make payment to him. And it would be well also to desire individuals who may not have subscribed, thus, "on the first day of the week," and of the year too, to contribute to this cause, "as the Lord hath prospered them."

The payments, and all monies collected, may be transmitted to Samuel Stocking, treasurer.

In behalf of the Board,
O. P. HOYT,
Cor. Sec'ry Central Agency.

Utica, Dec. 20, 1831.

For the Western Recorder.

OPEN-AIR PREACHING.

There is now in this village, a young man of the baptist denomination, who is practising open-air or street preaching. We have seen him, and held one or two private interviews with him. His countenance and manners are altogether prepossessing and engaging. Unlike any persons of his character we have ever seen before, his dress and appearance are in perfect keeping with what is approved among the most respectable classes of the community. There is nothing *outre* in either; and his mind is such as we should suppose it would be, from the kind, respectful, and serious, as well as intelligent manner, in which he addresses our fellow-citizens, either as individuals or collective bodies. He does not appear to be a man of rant and rhapsody. We have heard him speak once only, and were then well satisfied with the specimen of intellectual power and good feeling which he gave. We can but hope, as the young man appears to act from the most deliberate and rational convictions of duty, and is so perfectly respectful in his address, that there will be courtesy enough among our citizens to treat him with kindness, and a sufficient regard for the interests of their souls, honestly to receive, and faithfully to improve, what of truth may fall from his lips. A. B.

THE VERSE-A-DAY SYSTEM.

JOHN XX.

Tuesday, Dec 27.—1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Wednesday, Dec. 28.—2. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Thursday, Dec. 29.—3. Peter therefore went forth, and that other disciple, and came to the sepulchre.

Friday, Dec. 30.—4. So they ran both together: And the other disciple did outrun Peter, and came first to the sepulchre.

Saturday, Dec. 31.—5. And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Sunday, Jan. 1.—6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

Monday, Jan. 2.—7. And the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.

Tuesday, Jan. 3.—8. Then went in also that other disciple, which came first to the sepulchre, and saw, and believed.

POLITICAL.

CONGRESS.

Monday, December 12.—In the House of Representatives, the standing committees were appointed by the Speaker.

Mr. Wayne, of Georgia, then offered resolutions for referring the several parts of the President's message. Among others, was one for referring so much of the message as related to the bank of the United States, to a select committee.

Mr. M'Duffie moved that the resolution be amended, by striking out the words "select committee," and inserting the committee of ways and means.

This amendment was opposed by Mr. Wayne at great length, and with much earnestness and zeal, principally on the ground, that the bank question did not come within the duties prescribed by the rules for the committee of ways and means; and because the chairman of that committee, Mr. M'Duffie, had committed himself in a report, to sustain the bank.

Mr. M'Duffie replied in a few words. He said he regretted very much that the nation would not be benefited by a report of the gentleman from Georgia, who would undoubtedly be put at the head of the select committee, if one was raised; but he could not consent that the committee of ways and means should have taken from it any portion of its perogative; that the bank was directly connected with the finances of the country.

On a division, Mr. M'Duffie's amendment was adopted, by a majority of more than two to one.

Tuesday, Dec. 13.—No business of importance was transacted.

Wednesday, Dec. 14.—In the House of Representatives, a resolution, offered by Mr. Mercer, of Virginia, for adding to the standing committees of the house, a committee on roads and bridges, was under consideration.

Mr. Speight, of N. C. and Mr. Doubleday, of N. Y. opposed the resolution, and were replied to by Mr. Mercer. The latter was followed by Mr. Mitchell, of S. C. in opposition, who spoke until the expiration of the hour appropriated to the consideration of resolutions.

Thursday, Dec. 15—In the Senate, a short time was spent in consideration of executive business, which is transacted with closed doors.

In the House, Mr. Mercer's resolution, for the appointment of a standing committee on roads and canals, was again under consideration. Mr. Mitchell concluded his remarks in opposition to the measure, and called for the yeas and nays.

The question was taken, and resulted in the adoption of the resolution, by a vote of 96 to 90.

Both houses adjourned until Monday. But little business is ever transacted in Congress, until the holidays are passed.

DOMESTIC.

Nomination for the Presidency, &c.—A convention of National Republicans from various states in the Union, assembled at Baltimore, on Monday the 12th inst. One hundred and sixty delegates were present, from the states of Maine, New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, Kentucky, Tennessee, Ohio, Louisiana, Indiana, and the District of Columbia.

On Tuesday, Hon. James Barbour, of Virginia, was appointed President of the Convention; Messrs. A. Trimble, of Ohio, J. Kent, of Maryland, P. B. Porter, of New-York, and R. Temple, of Vermont, Vice-Presidents; and Messrs. J. L. Tillinghast, of Rhode-Island, and H. Bacon, of Ohio, Secretaries.

Mr. P. R. Livingston, of New-York, after an eloquent address, submitted to the Convention the name of HENRY CLAY, as a candidate for President of the United States. The names of the members were then called, and one hundred and fifty-five rose and signified their preference for Mr. Clay. One gentleman from North-Carolina, stated that he had not yet made up his mind upon the subject, though he was decidedly in favour of Mr. Clay, over any other individual that had been named.

A committee of one member from each state was then appointed, to wait upon Mr. Clay, at Washington, and inform him of his nomination.

On Wednesday, the committee appointed to wait upon Mr. Clay, presented the convention with an answer from that gentleman, accepting the nomination.

On motion of Mr. Holmes, of Maine, the convention then proceeded to nominate a candidate for Vice-President; when the names of the members were again called, and one hundred and sixty, being the whole number present, voted for the Hon. JOHN SERGEANT, of Pennsylvania.

A committee was then appointed to inform Mr. Sergeant of his nomination.

On Thursday, the committee appointed to wait upon Mr. Sergeant, presented his answer, accepting the nomination.

On Thursday afternoon, the members of the convention, pursuant to a previous arrangement, went in procession, marching in the geographical order of the states, preceded by the officers, to pay thier respects to the venerable Charles Carroll, of Carrollton, the last survivor of the signers of the declaration of independence. "It was thought that it would be subjecting the aged patriot to too much fatigue, for all the members to shake hands with him; and it was determined that the delegations should be presented by states; and that Gov. Barbour should address him in behalf of the whole. But when the convention arrived at the mansion of the illustrious living monument of the lofty patriotism of a generation that has passed away, he was found so well and cheerful, and so much disposed to gratify them all, that the ceremony was changed, and the members were all severally introduced by John B. Morris, Esq. of the Baltimore delegation. Thus all had an opportunity of clasping the hand, which, more than fifty-six years ago, affixed his name, with those of other patriots, to that immortal document, which must ever stand out in bold relief upon the pages of the history of freemen."

Gov. Barbour addressed Mr. Carroll, on behalf of the convention, and Mr. C. made a reply. Refreshments were then served, and the company departed, highly gratified with their visit.

On Friday, Mr. Everett, of Massachusetts, reported an address to the people; which was unanimously adopted, and ten thousand copies ordered to be printed.

A vote of thanks to the President and other officers of the convention was then passed, and the convention adjourned *sine die.*

Fire at Buffalo.—A destructive fire occurred at Buffalo on the evening of the 15th inst. The number of buildings destroyed was fourteen.—The loss is estimated at about $30,000, of which about $8000 was insured. The principal sufferers were Mrs. Staats, widow of the late Mr. I. B. Staats, whose loss in buildings, furniture, &c. was $10,000; and Mr. R. H. Lee, grocer, whose loss was to the same amount. The insurance of the former had expired the preceding day; the latter was insured for $10,000.

Fire at Rochester.—The Rochester Daily Advertiser, of the 13th inst. states, that a fire broke out in that village, at 2 o'clock on that morning, which destroyed about a dozen houses, shops, &c. on the east side of State street, near Castle garden.

Old People.—There were found in the United States, during the last census, 2654 persons, who were 100 years old and upwards.

Eleven seamen were landed at Norfolk, on the 13th inst. from the United States ship Gurriere, and committed to prison. The Norfolk Beacon says, "We understand these men are charged with mutiny on board of American vessels in the Pacific."

ONEIDA CO. TEMPERANCE SOCIETY.

The annual meeting of this Society will be holden on Wednesday the 4th day of January next, at the Dutch Church in Utica. The exercises will commence at 11 o'clock, A. M.

The officers of the Auxiliary Societies are earnestly requested to send their reports, *without fail*, to the Secretary of the County Society, before that day.

An address will be delivered on the occasion, by Professor Wayland, of Hamilton College.

JAMES DEAN, *Sec'ry.*

Utica, Dec. 24, 1831. 2w

NOTICE.

A semi-annual meeting of the Medical Society of the County of Oneida, will be holden at the Oneida Temperance House, in the village of Utica, on the first Tuesday in January next.

Dr. Goodsell will deliver an eulogy on their late friend, *Alexander Coventry*, M. D. before the Society, in the Dutch reformed church, at 2 o'clock, P. M.

JNO. GRIDLEY, *Secretary.*

Dec. 24, 1831.

YOUNG MEN'S SOCIETY.

The Utica Young Men's Society will hereafter hold their weekly meetings on Friday evenings, at the north Sabbath school room of the 1st Presbyterian Church.

MARRIED,

In Augusta, on the 22d inst. by Rev. Mr. Nichols, Mr. *Henry Chandler*, of Munnsville, to Miss *Philenda C. King*, of Augusta.

DEATHS.

In Cayuga, on the 13th inst. *Thomas Mumford*, Esq. aged 61.

In Albany, on the 19th inst. *John W. Hyde*, Esq. clerk of the common council, aged 33.

In Braintree, Mass. on the 16th inst. at an advanced age, Mrs. *Hannah Adams*, authoress of "Views of all Religions," "History of the Jews," and several other popular works.

List of Letters received at the office of the Western Recorder, during the last week.

M. W. Wilcox, S. Hawley, A. M. Strong, E. Barnes, R. West, H. Talcott, N. P. Rose, Society Land Seminary, Truman Enos, A. Burr, Rev. H. Lombard, E. Tilden, J. G. Northway, L. D. Hastings, D. Andrews, A. Churchill, David S. Wright, J. Cody, J. Norton, B. Hannum, A. Marcellus, J. Martin. From Otisco, a letter enclosing $10, without a name, presumed to be from Joel Danforth.

SPIRITUAL SONGS, No. 3.

THIS day published, by Hastings & Tracy, and W. Williams, Utica; Collins & Hannay, White, Gallagher & White, J. P. Haven, and Henry C. Sleight, New-York; Towar and J. & D. M. Hogan, Philadelphia; and Richardson, Lord & Holbrook, Boston:—"Spiritual Songs for Social Worship, No. III; adapted to the use of families and private circles in seasons of revival, to missionary meetings, to the monthly concert, and to other occasions of special interest. The words and music arranged by Thomas Hastings, of Utica, and Lowell Mason, of Boston." Price 12 1-2 cents.

Dec. 27, 1831.

ANNUALS FOR 1832.

THE Atlantic Souvenir, Token, Pearl, Affection's Gift, Lily, (coloured), Compliment to the Season, and American Girl's Book.

Also, Children's Books, suitable for Christmas and New-Year's presents—For sale, by

Dec. 23, 1831. HASTINGS & TRACY.

CLOTHS FOR SALE.

O. MANCHESTER, No. 95, Genesee street, has on hand fifty pieces of Broadcloths, comprising Blacks, Blues, Greens, Browns, Olives, and Mixed, of all qualities, selected particularly for the retail trade; which will be sold on as reasonable terms as they can be bought at any store in Utica.

Utica, Dec. 19, 1831. 51

SLEIGH BELLS; a good assortment, from No. 1 to 8, rough and polished, just received and for sale at No. 129, Genesee street, by

Dec. 26, 1831. AYLESWORTH & HOLMES.

BRITANNIA LAMPS; a beautiful article and durable, just received at 129, Genesee street.

Dec. 26, 1831. AYLESWORTH & HOLMES.

SAWS, Hand, Back, Pannel, Compass, Circular, Mill, and Crosscut, of a superior quality, for sale. Also, Ibbotson's superior Saw Files; at 129.

Dec. 26, 1831. AYLESWORTH & HOLMES.

JAMES's WOOD SCREWS, imported expressly for machine-builders, cabinet-makers, and others, who want the best manufactured article—kept constantly for sale, by AYLESWORTH & HOLMES,

Dec. 26, 1831. (52) No. 26, Genesee st.

JAMES' LASTS.

THE Subscriber will keep a constant supply of Lasts for sale, at the store of SAMUEL LIGHTBODY, in Genesee street; where they can be obtained at all times on the most reasonable terms. THOS. JAMES.

Utica, Dec. 26, 1831. 52w6

MORE CARPETING.

10,300 Yards Carpeting are now received by the Subscriber, being the largest and best assortment ever opened in this village: And as a part of his Carpets are sent direct to him from some of the most celebrated manufacturers in England and Scotland, he is enabled to sell the article much cheaper than those who pay a profit on it in New-York.

Dec. 20, 1831. SAMUEL THOMSON.

☞ A constant supply of Housekeeping Dry Goods as above. 51w3

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

NEW STORE.

THE undersigned have commenced business, under the firm of THOMSON & WRIGHT, at the store formerly occupied by OBEAR, ROPES & Co. near Huntington's Basin, West-Utica. They have an entire new Stock, lately purchased in New-York, consisting of a general assortment of DRY GOODS, DRY GROCERIES, HARDWARE, CROCKERY, IRON, NAILS, &c. &c.; which they offer to purchasers from the country or village, at low prices.

☞ Cash paid for Pork, and most kinds of Produce.

EBENEZER THOMSON.
FRANCIS WRIGHT.

Utica, Nov. 22, 1831. 47

BRASS ANDIRONS, &c.

JUST received, at No. 88, Genesee street, a large supply of Brass Andirons, Shovels & Tongs; Plated Candlesticks, Snuffers and Trays; Brass Candlesticks, Tea Trays, &c. For sale by

Nov. 15, 1831. JAMES DANA.

☞ A consignment of *Maynard & Noyes's* INK and INK-POWDER, for sale as above. 46

CHAINS, &c.—Fall, Trace and Halter Chains, Vices and Anvils, Nails of superior quality, all sizes, from 3*d*. cut to 5 1-2 inch spike, and 6, 8 & 10*d*. wrought Do. For sale by JAMES DANA,

Nov. 15, 1831. No. 88, Genesee street.

SADDLERY.—The most extensive assortment of Plated, Japanned and Tinned Saddlery, ever offered in this market, now opening and for sale, by

Nov. 15, 1831. JAMES DANA.

CUTLERY.—A new supply of Cutlery, direct from Sheffield, consisting of Knives and Forks, Hand, Pannel and Back Saws, a great variety of Files, Chissels, &c. For sale by JAMES DANA,

Nov. 15, 1831. No. 88, Genesee street.

200 dozen Brass Commode KNOBS & RINGS, of the newest patterns, just arrived, and for sale by JAMES DANA,

Nov. 15, 1831. No. 88, Genesee street.

NEW GOODS.

THE Subscriber is now receiving a new supply of GOODS, purchased at low prices, which are offered at a small advance, wholesale or retail.

ALEXANDER SEYMOUR.

Utica, Dec. 13, 1831. 50w4

SALAMANDER FIRE BRICKS,

SUITABLE for Furnaces, Steam-Boilers, Coppers, and Kitchen Fire-Backs, for sale at the Fur and Cloth Cap Store, at the old stand of the Subscriber, No. 85, Genesee street. ☞ Old Fur Caps altered and taken in exchange. THOMAS F. FIELD.

Utica, Dec. 13, 1831. 50w3

G. MANCHESTER,

DRAPER & TAYLOR—No. 130, *Genesee St.*

HAS just received his Fall and Winter GOODS, consisting of Cloths, Cassimeres, and Vestings; Camblets, Sattinets, Suspenders, Hosiery, Stocks, &c. &c.; which will be sold at a small advance from cost.

Utica, Oct. 4, 1831. 40

HARDWARE.

JUST received, by the ship Salem, from Liverpool, a handsome assortment of Plated, Polished, Pot-Tinned and Japanned HARNESS and SADDLERY WARE, at No. 129, Genesee street.

Oct. 18, 1831. AYLSWORTH & HOLMES.

AYLSWORTH & HOLMES are now receiving their fall importations of *Hardware, Saddlery, Cutlery*, and *Cabinet Ware;* which, together with their former stock, makes their assortment complete for the fall trade; all which they offer at wholesale or retail, on the most accommodating terms, at No. 129, Genesee street. *Oct.* 18, 1881. 42

CHARLES P. KIRKLAND & WILLIAM J. BACON have formed a partnership in the practice of law. Office, 76, Genesee street, three doors above the Ontario Branch Bank.

Utica, Oct. 1, 1831. 40m3

PAINTING & GLAZING.

WILLIAM C. PHILLIPS informs his Friends and the Public generally, that he has returned to this place from the west, and again resumed his business as a Painter and Glazier. He has located his establishment on Hotel street, a few rods above the canal, at the intersection of Genesee street; where he is ready to attend to all calls in his line; such as House, Sign and Boat Painting, Gilding, Glazing, and Paper-Hanging. Feeling confident of having given general satisfaction formerly, he now humbly solicits a share of the public patronage. *Utica, Oct.* 17, 1831. 42

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

SHAWLS—SHAWLS—SHAWLS,

At the Merino Shawl Store, No. 54, Genesee St.

JUST received a splendid lot of Merino SHAWLS comprising every variety, viz:—

White, scarlet & black Long Shawls,
6, 7 & 8-4 white Square Do.
7 & 8-4 scarlet Do. Do.
7 & 8-4 black Do. Do.

All free from COTTON, and will be sold cheaper than ever. BARTON & BUTLER.

Nov. 29, 1831. 48

MERINO CLOTHS—Royal purple, Moroon and other colours, just received at No. 54, by

Nov. 29, 1831. BARTON & BUTLER.

180 Pieces Plain **GROS DE NAP**, including all desirable shades and qualities; some very superior; some very cheap. Call and see.

Nov. 29, 1831. BARTON & BUTLER.

FOR MILLINERY GOODS, of every description, call at No. 54, Genesee street.

Nov. 29, 1831. (48) BARTON & BUTLER.

DRAPERY MUSLINS,

A Beautiful Article, and something new in this market, may be found at No. 54.

Dec. 6, 1831. BARTON & BUTLER.

COLD WINTER IS COMING!

THE Subscriber has just received his winter stock of Goods; and he assures his customers and other people that he continues to sell a *shade lower* than at any other "regular built" store in the *state.*

ROBERT SHEARMAN,

Utica, Nov. 29, 1831. No. 62, Genesee st.

BLACK MOSS.

40 Cwt. clean black Florida Moss, just received, and for sale, by ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

MORE CARPETINGS.

9820 Yds. Carpetings just received by the Subscriber, being as usual, the largest and best selected assortment ever offered in this place; and as he makes his purchases direct from the importers, it gives him the advantage of selecting better patterns, and selling at a cheaper rate, than any of his *competitors* in that line of business.

ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

200 Pieces splendid MERINO CIRCASSIANS, just received by the Subscriber: Also, a few pieces MERINO CLOTHS, of superior qualities and fashionable colours; which will be sold cheap for cash.

ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

JUST received, for the *Village Trade*, two pieces *Matteoni's* real ITALIAN LUSTRING; together with most other kinds of fashionable Silk Goods.—Also, a few pieces Ladies' imperial cloth coloured Camblets, very fine; Thibeteen Handk'fs, a new article; splendid 7-4 white French Gauze Veils, Genoa Velvet Belts, &c. &c. ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

JUST received, a new supply of Satin and Worsted Damask; Embossed and watered Moreens, with fringes, cords and tassels, for pulpit trimmings and window curtains: Also, Furniture Dimities, Furniture Calicoes, &c. Cotton and worsted Fringes, in great varieties, a large lot of Rose and Duffil Blankets, splendid Merseilles Quilts and Counterpanes, Linen Sheetings, Table Linens, &c. A superb lot of Table & Piano Covers: Also, a few pieces of fine Gauze Flannels, Worsted Yarns, Cruel, &c. &c. All of which will be sold unusually low, by ROBERT SHEARMAN,

Nov. 29, 1831. No. 62, Genesee st.

☞ A few Curled Hair MATTRESSES on hand, and for sale as above. 48w8

POETRY AND MUSIC.

From the Albany Argus.

If the fidelity of the following beautiful and touching lines shall recall, in the minds of some of our readers, the bitterness of deprivation, it presents, also, in no unattractive guise, the accompaniments by which it was tempered and relieved:—

THE DYING BOY.

It must be sweet, in childhood, to give back,
The spirit to its Maker; ere the heart
Has grown familiar with the paths of sin,
And sown, to garner up its bitter fruits.

I knew a boy, whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round, and call'd him out
To revel in its light, he turn'd away,
And sought his chamber, to lie down and die.
'Twas night: He summon'd his accustom'd friends,
And, on this wise, bestow'd his last request.

Mother—I'm dying now!
There's a deep suffocation in my breast,
As if some heavy hand my bosom press'd:
And on my brow

I feel the cold sweat stand:
My lips grow dry and tremulous, and my breath
Comes feebly up. Oh! tell me, is this death?
Mother, your hand:

Here—lay it on my wrist,
And place the other thus beneath my head,
And say, sweet mother, say, when I am dead
Shall I be miss'd?

Never beside your knee,
Shall I kneel down again at night to pray;
Nor with the morning wake, and sing the lay
You taught me.

Oh, at the time of prayer,
When you look round, and see a vacant seat,
You will not wait then for my coming feet:
You'll miss me there.

Father—I'm going home!
To the good home you spoke of; that blest land
Where it is one bright summer always, and
Storms do not come.

I must be happy then;
From pain and death, you say, I shall be free;
That sickness never enters there, and we
Shall meet again.

Brother—the little spot
I us'd to call *my* garden, where long hours
We've stay'd, to watch the budding things and flowers,
Forget it not!

Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine!

Sister—my young rose tree,
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee:

And when its roses bloom,
I shall be gone away, my short life done:
But will you not bestow a single one
Upon my tomb?

Now, mother, sing the tune
You sung last night: I'm weary, and must sleep.
Who was it call'd my name? Nay, do not weep,
You'll all come soon!

Morning spread o'er earth her rosy wings;
And that meek sufferer, cold, and ivory-pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The savoury odours of the early spring.
He breath'd it not. The laugh of passers by
Jarr'd like a discord in some mournful *tune*;
But worried not his slumbers. *He was dead!*

Singing books are fast multiplying in Boston and New-York. Something like six or eight new compilations, we believe, are either issued or in course of preparation. We say *new* compilations; but the truth is, that many compilers at the present period, will contrive to avail themselves of the long and unremitting labours of others, without the least conscience in the matter. The object seems to be much like that of smuggling, in another department of business. If such compilers can only contrive to evade the copy-right of other collections, so as to keep clear of the arm of the law, they care for nothing more. They never look at the justice of the case. They will work the card so, as, if possible, to reap where other labourers have long been sowing; and the more of this they can do, the better for their purpose. All this must be borne patiently; for where the law is evaded, there is no remedy against piratical publications.

We do not mean these remarks as applicable to every thing that claims to be new. This would be illiberal in the extreme. Yet there is ample ground for their application at the present time; and the public are interested in knowing the fact. All are not judges of such matters; and somebody that knows them, ought to speak out. It would be well, too, if other voices than those that are from the aggrieved party could be heard.

MISCELLANEOUS.

From the Auburn Free Press.

OBITUARY.

Died, on the 8th December inst. at his residence in this village, Mr. John Oliphant, in the 61st year of his age. The complaint with which he was afflicted, and of which he eventually died, was an aneurism, or rupture of the artery near the heart. In the fall of 1830, while coughing, he felt an injury, or rent in his breast. Soon a swelling commenced, a strong pulsation was perceptible, and on consulting his physician, he was informed, to use his own words, "that the affliction would be fatal, and henceforward my business was to close my concerns for this world, and get ready for eternity." "When I received this information, and began to believe it, I felt a strange cold chill go through my whole frame." "I became alarmed, lest the Lord was going to deal with me according to my deserts, and put me in the grave, in the dark. The horrors of my wasted life, and of being treated accordingly in my dying hours, appeared dreadful beyond description. But blessed forever be his glorious name, He was not far from me; for in about twenty-four hours, and while I was in prayer, I became overwhelmed with a sense of the compassion of God, and the mountain became a plain. I blessed him, and felt to love him, for giving me such a kind intimation of his will, in so speedily and sweetly taking me over to eternity. The fear of death was in a great measure taken away. The Redeemer appeared afresh, precious, and I could and did say, "Whom have I in heaven but thee?"

Mr. O. was a native of the city of Carlisle, England. He professed the religion of Christ in May, 1792, by uniting with the church worshipping in Silver-street chapel, London, under Rev. Charles Buck, and Rev. Thomas Willis; was engaged in those operations which resulted in the formation of the Missionary Society, and the sailing of the first missionaries, in the Duff, to Otaheita; and for a considerable time enjoyed the ministration of Rev. Wm. Romain, Mr. Cecil, Rowland Hill, John Newton, John Rippon, Abraham Booth, David Boyne, Alexander Waugh, and Andrew Fuller. He emigrated to this country in 1811. In the year 1814, he was chosen a ruling elder in the first presbyterian church in Auburn; and whatever may have been the humble views he entertained of his own efficiency or usefulness, the church will long remember him as one of its most faithful officers, and "the Lord's sick poor," as one of their kindest friends.

The standard by which he measured himself reached to the heavens; and his piety partook more of that character which we are apt to think will be alone developed in the mansions of the blessed, than that of ordinary Christians in this world of temptation and of sin. But the writer of this (who esteemed it one of the greatest honours to be called the friend of such a man), will not hazard a description of that character, lest he should fail in reaching the point of estimation in which the deceased was held by his christian friends.

While lingering on the verge of life, and in hourly expectation of a sudden entrance into eternity, he prepared a short statement of the events of his life, as connected principally with his christian experience; noted some of his views while waiting the certain call; wrote addresses to his brethren of the session, of the church, and to his impenitent neighbours, and selected a member of the session to be his mouth-piece in reading them over his coffin, at his funeral; with the intention that the last act of his body on earth should be used to glorify God, in evidencing the sure triumphs of faith, and in giving a final warning to the impenitent. Speaking of his condition, he says, "I felt like living in Beulah. The lovely river Jordan was gliding sweetly by me. I could pretty distinctly discover the pleasant fields on the other side, and faintly hear their music. A thrill would pass through my heart, and only at the mention of his name, I felt like touching my harp, and getting down on my face before the Lamb. I cast a wishful look towards the place where his honour dwelleth, and longed for a full view of the Son of Man. Once when I looked over death, it appeared obscure, gloomy and dark. Now there is a sweet clear light shines all the way through, and the pathway through a Saviour's blood is as firm and good on the *other* side, as it is on this." "I used often to pray that he *would* feed me with food convenient for me, and now I enjoy this food greatly in a dying hour, and hope to have a better, when the Lamb will feed me, and lead me to living fountains of water, and God shall wipe away all tears from my eyes. Yes, I shall be satisfied when I awake in his likeness."

Agreeably to his request, at the close of the exercises of the last Sabbath afternoon, which, in respect to the memory of the deceased, were attended by the congregations of both presbyterian churches, the individual whom he had selected, read over his lifeless corpse, to an immense concourse of citizens, a part of the matter which he had prepared for the occasion; and although an hour was thus occupied, the close attention of the audience showed that their time flew unconsciously by. His words, and thoughts, and imagery, appeared borrowed from the converse of "the holy hill of Zion," for the occasion. He gained his object. A holy awe and reverence of God, and sweet anticipation of the future, rested on the hearts of God's children, while a conviction of the unerring truth of revelation, and a consciousness of the necessity and the sure triumphs of faith, rested upon the people. With the following sentiments, (in unison with his request to his family not to wear any badge of mourning for him), he closed this powerful apeal from the dead:—

"My spirit to glory convey'd,
My body laid low in the ground,
I wish not a tear to be shed:
Let all join in praising around.
"No sorrow be vented that day,
When Jesus hath called me home;
With singing and shouting, let brethren say,
"He's gone from the evil to come."

REMARKABLE ANSWER TO PRAYER.

The destruction of the French armament under the Duke D'Anville, in the year 1746, ought to be remembered, with gratitude and admiration, by every inhabitant of this country. This fleet, consisting of forty ships of war, was destined for the destruction of New-England; was of sufficient force to render that destruction, in the ordinary progress of things, certain; and sailed from Chebucto, in Nova-Scotia, for this purpose. In the mean time, our pious fathers, apprised of their danger, and feeling that their only safety was in God, had appointed a season of fasting and prayer to be observed in all their churches. "While Mr. Prince was officiating" in this church, [old south church], on this fast day, and praying most fervently to God to avert the dreaded calamity, a sudden gust of wind arose, (the day had till now been perfectly clear and calm), so violent as to cause a loud clattering of the windows. The Rev. Pastor paused in his prayer; and looking round upon the congregation with a countenance of hope, he again commenced, and with great devotional ardour, supplicated the Almighty to cause that wind to frustrate the object of our enemies, and save the country from conquest and popery. A tempest ensued, in which the greater part of the French fleet was wrecked on the coast of Nova-Scotia. The Duke D'Anville, the principal general, and the second in command, both committed suicide. Many died with disease, and thousands were consigned to a watery grave. The small number who remained alive, returned to France without health and without spirits. "And the enterprise was abandoned, and never again resumed."

With a reference to this and other similar instances, the late President Dwight remarks in a discourse on *answer to prayer*—"I am bound, as an inhabitant of New-England, to declare, that were there no other instances to be found in any other country, the blessings communicated to this, would furnish ample satisfaction concerning this subject, to every sober, much more to every pious man."

GENERAL ASPECT OF PALESTINE.

The hills still stand round about Jerusalem, as they stood in the days of David and Solomon. The dew falls on Hermon; the cedars grow on Libanus; and Kishon, that ancient river, draws its stream from Tabor, as in the times of old. The sea of Galilee still presents the same natural accompaniments; the fig tree springs up by the wayside; the sycamore spreads its branches; and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour, than when Moses, with an inspired pen, recorded the judgment of God. The swellings of Jordan are not less regular in their rise, than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho, still incurs the greatest hazard of falling among thieves. There is in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction. *Edinburgh Cab. Lib.*

WEBSTER'S DICTIONARY.

We have observed with much pleasure, (says the Albany Daily Advertiser), that Dr. Webster's work, the English dictionary, has been reprinted abroad, and that the British press speaks of it in terms of high and deserved praise. Dr. Webster spent nearly a whole life in the preparation of this dictionary, having been at incredible expense of time and labour and money in gathering together the materials for his undertaking.—Now in his old age, when he doubtless looked to an honourable reputation with his countrymen, as a meed of his indefatigable exertions, and his valuable contribution to our native literature, he has been by some sneering critics assailed here, in the United States, with vehement bitterness and taunts of contempt. We trust that he will find consolation in the approbation he has elsewhere elicited, reflecting that in one's own country it is too often the case that life must end, ere fame can begin.

The following is from a Cambridge (Eng.) paper:—

"We are happy to announce the reprint of Dr. Webster's incomparable *English Dictionary*, by the able and indefatigable Mr. Barker, of Thetford. When it is as well known in Britain as it is in America, it will supersede every other book in the same department of letters. Indeed its excellence is obvious and indisputable. The attention of literary men should be invited to this work; and the public should encourage the undertaking, which is of so national a character, and so near an approximation to what has been long regarded as the grand *desideratum* in English literature. It abounds with etymological lore, Oriental and European. It contains definitions of technical and scientific terms, according to the present principles of art and science. In this important respect it is distinguished from Todd's *Johnson*, in which thousands of such terms are either not inserted, or are explained on *exploded* principles. It contains uniform systems of orthography and orthoepy, founded on the justest analogies. It has an English grammar superior to any in use, and a dissertation on the origin, history, and connection of the languages of Western Asia and of Europe. The paper and types are good, and the price reasonable."

ASTRONOMICAL.

In the occultation of the planet Jupiter, on Friday evening the 9th inst. we were presented with an uncommonly beautiful spectacle. A cloud, which "lay pillowed" near the moon, disappeared about ten minutes before the occultation took place, and gave a clear view of the rare phenomenon. The moon was about five days old, consequently quite horned; and what added to the beauty of the scene, Jupiter approached midway between the horns, the dark part of the moon intervening. Then to see the star, "the brightest of night's diadem," disappear behind an invisible body,* was a grand and sublime sight.

What an exalted view of human science! that man, the creature of a day, can so far fathom the Creator's works, as to make these phenomena subjects of minute and accurate calculation! Still more exalted is the contemplation of the wisdom of the Being who made these shining orbs, suspended them in the heavens, and impressed on them such wonderful laws of motion!—*Kinderhook Herald.*

* The unillumed part of the moon was invisible.

HINTS TO FARMERS.

Never feed potatoes to stock without boiling or steaming, as this increases their nutritive qualities.

Grind your corn with the cobs. It is better feed, and pays for the trouble.

One bushel of flax-seed, ground with eight bushels of oats, is better for horses than sixteen bushels of oats alone, and will effectually destroy the bots.

Cut your trees for rails in February, as they are more durable.

Never dew-rot your hemp or flax, unless you wish to render it worthless.

Never select your seed-corn from the crib, but from the stalk.

Never feed out your best potatoes and plant the refuse; nor sell your best sheep and keep the poorest.

Keep plenty of cows and bees, as the surest way of having milk and honey. Confine your cows with a good fence, but let your bees go at large.—*Am. Farmer.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 10a5 15	Sole, oak tanned, lb.	22a30
Pearl do.	5 15a5 20	—— hemlock	20a24
Candles.		Dressed up. side	1 75a2 75
Mould - -	13a14	Undressed do.	1 50a2 50
Dipped - -	11a12	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	32a33
Per lb. - -	a11	*Oil.*	
Coffee.		Whale, gal.	31a34
Havana -	11a12	Sperm, summer	77a78
Java - -	12a13	—— winter	94a95
Cotton.		Linseed, -	1 08a1 10
Upland -	8a10	*Provisions.*	
Louisiana -	10a12	Beef, mess, bbl.	8 37a8 50
Alabama -	9a12	—— prime	5 37a5 50
Feathers.		Pork, mess	13 44a13 50
Live American	34a36	—— prime	11 37a11 50
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 75a3 00	Butter, N.Y. dairy	12a15
Scale -	1 50a1 62	Hog's Lard -	8a9
Pickled, bbl.	3 75a4 00	Cheese - -	6a8
Mackarel, No. 1	6 00a6 12	*Rice.*	
Shad, Con. mess	9 25a9 50	Prime, 100lbs.	3 12a3 75
Herring -	2 50a2 62	*Salt.*	
Flax.		Turks-Island, bush.	48a49
American, lb. -	7a8	Liverpool ground	43a44
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 00a6 12	Havana, white, lb.	9a12
Western (canal)	6 81a7 00	—— brown -	6a8
Rye flour -	4 75a5 00	New-Orleans -	6a7
Indian meal	3 46a3 50	Loaf - -	17a19
Grain.		Lump - -	15a16
Wheat, northern	1 12a1 20	*Tallow.*	
—— western	1 22a1 25	American, lb. -	10a11
Rye - -	86a88	*Teas.*	
Corn, north yellow	65a66	Bohea, lb. -	40a46
Oats - -	45a47	Souchong -	56a75
Barley -	1 30a1 33	Hyson-skin -	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson -	88a1 20
Hides.		Hyson - -	90a1 20
La Plata, lb. -	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 55a1 60	Imperial -	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb. -	12a13	Richmond, lb. -	3a6
Lumber.		Cuba - -	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port - -	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a70
Hoops, per M.	35 00a36 00	—— pulled -	45a50
Staves, pipe	56 00a59 00	Common -	35a40
—— hhd.	35 00a40 00	Spinning -	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh -	par	Franklin - -	do
Bank of Albany* -	1-4	Hoboken - -	do
Albany State Bank*	do	Paterson - -	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh* -	do	Jersey City, -	do
Orange County -	do	State, Trenton -	do
Catskill -	do	All others -	1-2 a 3-8
Farmer's, Troy* -	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County -	do	York - -	1-2
Mohawk - -	do	Chester County -	3-8
Utica - -	1-2	Delaware County	do
Geneva - -	do	Reading - -	do
Auburn - -	do	Pittsburgh - -	1
Ontario - -	do	Gettysburgh -	do
Central - -	do	Chambersburgh -	do
Chenango - -	do	Carlisle - -	do
Ithaca - -	do	Lancaster - -	do
Ogdensburgh -	do	Greensburgh -	do
Jefferson County -	do	Brownville - -	do
Wayne County -	do	Silver-Lake -	50
Rochester - -	do	Others uncertain or broken	
Monroe County -	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks -	3-8
Greene County -	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland -	do
Plattsburgh - -	do	Princess Ann -	do
Niagara - -	do	Elkton - -	do
J. Barker's Exchange	do	All others -	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath - -	1-2	Bank of Columbia	uncer.
Waterville -	do	Alexandria Merch.	broken
Castine -	broken	Franklin - -	do
Wiscasset - -	do	All others - -	3-4
Kennebeck -	do	*Virginia.*	
Passamaquoddy -	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others - -	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe - -	4a5
Massachusetts.		Marietta - -	do
Berkshire Bank	broken	Steubenville -	do
Essex, Salem -	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster -	do
All others - -	3-8	St. Clairsville -	do
Connecticut.		Mount-Pleasant -	do
Norwich Bank -	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus -	do
Derby - -	do	Others uncertain or broken	
All others - -	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket -	broken	Michigan - -	1
All others - -	3-8	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	2

* Bills of these Banks, $20 and upwards, par.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Southmayd, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

ARTICLES OF THE SYNOD OF DORT.

JUST published, by William Williams, Utica, "*The Articles of the Synod of Dort,*" and its Rejection of Errors; with the History of Events which made way for that Synod; translated from the Latin, with notes, remarks, and references, by Rev. Thomas Scott, author of the Family Bible, &c. Also, a Harmony of the Confessions of Faith of the principal reformed Churches in Europe and America.

The Articles and History of the Synod of Dort was one of the last works published by Mr. Scott. He states, "that he *had erroneously adopted, and aided in circulating,* a gross misrepresentation of the Synod and its decisions, in his Remarks on the Refutation of Calvinism; and having discovered his mistake, he was induced to do what he could to counteract that misrepresentation, and to vindicate the Synod from the atrocious calumnies with which it had been wilfully or inadvertently traduced. In fact, *I must confess that fewer things appear to me unscriptural in these articles than in almost any human composition which I have read upon the subject.*"

The Harmony comprises the following Confessions of Faith: The Augsburg, the Moravian, the Helvetic, the French, the English, the thirty-nine articles of the Church of England, the Belgic, the Bohemian, or Waldenses, the Scotch, the Westminster, the Savoy, the Mennonists' or German Baptists, the London Baptists, and the Welch Calvinistic Methodists. In one or other of these confessions, we have the professed Articles of Faith of the different branches of the Presbyterian, of the *Puritan Pilgrims* of the New-England, the German and Dutch Reformed, the Lutheran, Moravian, Episcopalian, Methodist, and the German, and Particular Baptist Churches, in this country. The subjects treated of in the Harmony, are—"The creation of all things, and the eternal providence of God; man's fall, original sin, and free will; the decrees of God, predestination, and election of the saints; the deliverance of man from the ruins of the fall, by Jesus Christ, and of his person, nature, offices, and work of redemption; the law and and the gospel; effectual calling, conversion, and repentance; justification, adoption, sanctification, saving faith, good works, perseverance of the saints, and the assurance of grace and salvation."

For sale by HASTINGS & TRACY, and at most of the bookstores in the state. Price one dollar.

Utica, Dec. 20, 1831. 51w3

UNITED STATES INFIRMARY.

THE Public are respectfully informed that an institution is established in Utica, on Genesee-street, a few rods above the Western Museum, denominated the United States Infirmary, under the jurisdiction of the Medical Society of the United States; where medical and surgical aid can be had by all who make application. Patients will be received at the Infirmary, or punctually attended at their respective places of residence. All those who are in indigent circumstances will receive attendance gratuitously. The object of this institution is to promote a system of practice which has been found by long experience to be more beneficial to mankind, and far more effectual in the removal of disease, than that in practice by physicians in general; it having relieved hundreds who had been given up and abandoned as hopeless. The institution is under the superintendence of a physician, who has been regularly educated to the medical profession, according to the laws of this state. He has attended a full course of study in the modern or botanical system of practice; he is also a graduate of the reformed Medical College of New-York, and a member of the Medical Society of the United States. He has an assistant who is also a regular graduate, and who has attended the New-York city hospital during one season, and has been one of the practicing physicians in the United States Infirmary of New-York, for upwards of one year. It is a fact which has long been acknowledged by all the most learned and skilful physicians, both of Europe and America, that there were substances existing in nature, which if known and rightly applied, would be more effectual in the removal of disease than those hitherto made use of; and that there needs something more efficient for the relief of the sick than is generally practiced by physicians of the present day, is also a fact which has become universally proverbial. Under these views we have carefully examined the histories and properties of medicine; and but few have had better opportunities and privileges in acquiring the Medical Science, having spent about five years in search of medical knowledge, previous to the commencement of our practice. Since that time we have prescribed for almost every disease incident to the human family. We have administered to the high and low, the rich and poor, both in the city of New-York and in this vicinity, and we have almost universally given satisfaction. The success that has attended our practice, has induced us to establish this institution on the liberal principles above mentioned, to relieve some of the sufferings of humanity. We ask for no approbation farther than we actually merit; though while we relieve the pains and sufferings of the poor and the unfortunate, we trust we shall receive the patronage of the rich and opulent.

D. L. MALLISON, M. D. Superintendent.
Dr. H. ROGERS, Assistant.

Utica, December, 1831.

CERTIFICATES.

This may certify, that I have had the liver complaint, with a great pain and swelling in my side, for upwards of four years, and have had the attendance of a number of physicians of this county, (four), without any removal of the disease, until I applied to Dr. Mallison, by whose prescriptions I have received a perfect cure.
CLARISSA STEWARD.

New-Hartford, October, 1831.

This may certify, that Dr. D. L. Mallison has cured a cancer on my face, and which began to affect one of my eyes, of ten years standing, by the application of plasters, which caused the tumours to slough out, and a sirup to purify the blood; the excavated ulcer is entirely healed.
JOHN CROSSMAN.

New-Hartfred, September, 1831.

This may certify, that I have had a disease peculiar to females for about five years, attended with extreme pain in the head, and inflamation of the eyes, and have had the attendance of a number (five) of the most celebrated physicians of this county, without any removal of my complaint. I then applied to Dr. D. L. Mallison, and by the use of his sirup am restored to good health.

Whitestown, Nov. 1831. JANE PALMER.

This is to certify, that I have been afflicted with a severe pain in my stomach and side, attended with universal weakness and debility, which was termed the liver complaint. I had the attendance of nine very celebrated physicians; have been puked and catharticised, blistered and salivated, and also underwent other very severe medical treatment with but little or no benefit. I afterwards applied to Dr. D. L. Mallison. My complaint proved not to be the liver complaint, but one peculiar to my sex, of which I am now entirely cured.

Floyd, Nov. 1831. SARAH G. DARIEN.

This may certify, that my wife was afflicted with a complaint for a number of years, for which several respectable physicians prescribed without giving relief, until she applied to Dr. D. L. Mallison, by whom she was entirely restored. IRA A. THURBER.

Utica, November, 1831.

The superiorsty of our practice is no less in fevers and acute cases, than in those of long standing. We might add to the above list of certificates, a number of other recent cures; but any thing farther relative to our treatment and success we should think a work of supererogation. 51

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by Hastings & Tracy, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Dr. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec. 7, 1830.* 49

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, *Gout*, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— Utica, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, *Utica*.

July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications, addressed to the Editor or Publishers.